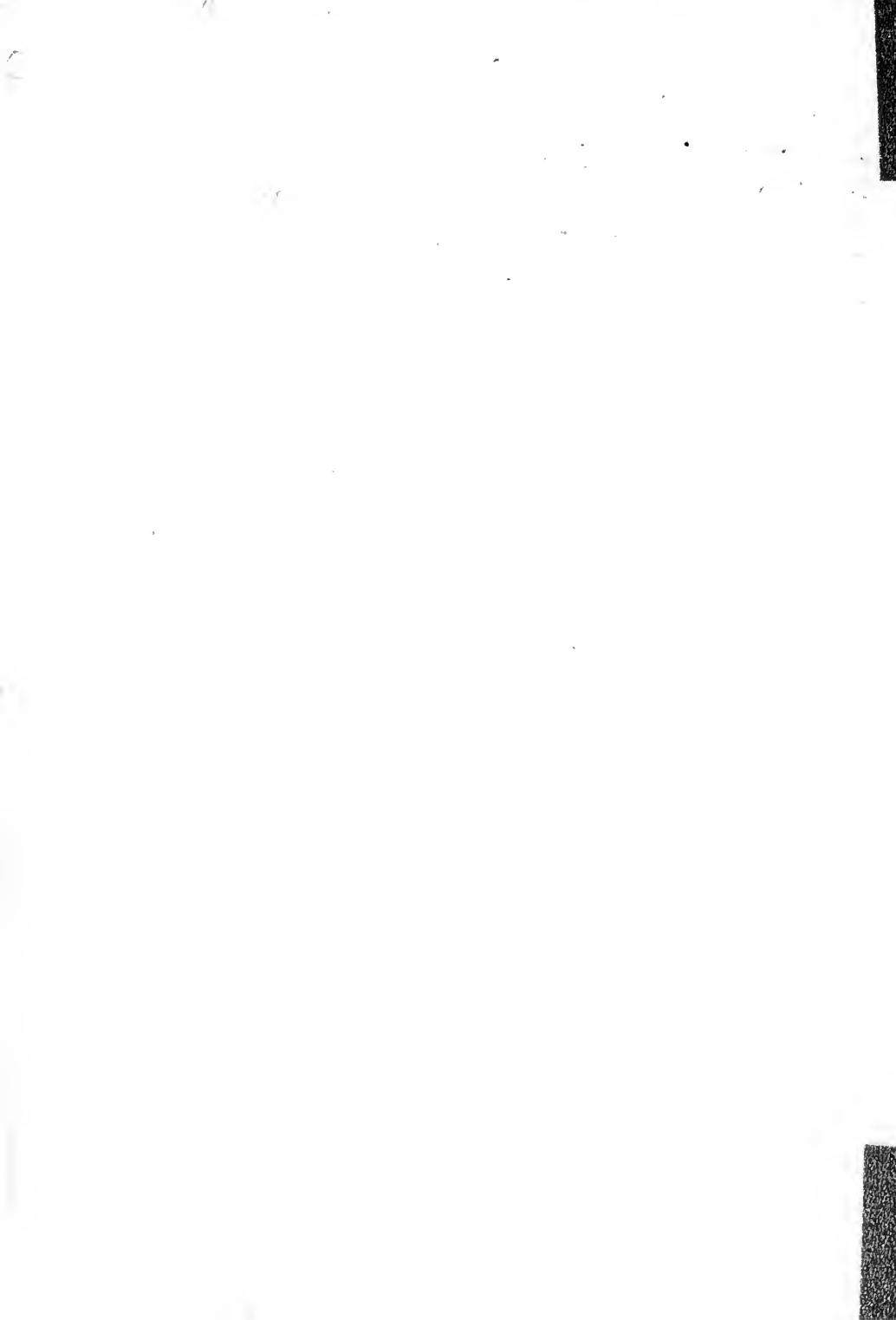


A
Harmony of the Gospels
FOR HISTORICAL STUDY

Stevens and Burton



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A HARMONY OF THE GOSPELS

FOR HISTORICAL STUDY

17

AN ANALYTICAL SYNOPSIS OF THE FOUR GOSPELS

IN THE VERSION OF 1881

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etc.

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A H A R O U L I A O N O V I V A U
M A R C U S E U T T E R W A Y B O U L T E

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BY

WM. ARNOLD STEVENS

AND

ERNEST DEWITT BURTON.

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PREFACE.

This Harmony, like the small Outline Handbook of the Life of Christ which preceded it, is intended to promote and facilitate the historical study of the gospels. The Life of Christ is now engaging the attention of Biblical scholars to a remarkable degree. In the decades that followed the publication of Strauss's Life of Jesus in 1835, the literature of the subject was chiefly controversial. An apologetic motive was manifestly dominant in the powerful works of Neander, Ebrard, and Lange. At present it is the subject itself that commands attention. There is a deepening conviction that in Biblical science, and indeed in Christian theology as a whole, the study of the Life of Christ should be made primary and central. Books upon the subject are increasing in number. But it is to be remembered that the principal text-book is the fourfold gospel. The study of the Life of Christ is primarily the historical study of the four gospels, which implies the tracing of the events they narrate in their chronological sequence and in their organic connection. For this purpose a constant comparison of the four narratives is necessary, and a synopsis or harmony becomes in the very nature of the case indispensable.

In accordance with current usage we have used the title "Harmony," although, as frequently happens with technical terms, it is likely to convey to the general reader a sense not intended. To some it may perhaps require explanation that the proper object of a harmony of the gospels is not to harmonize them, or by that is meant bringing them into agreement. It is simply an arrangement by which the corresponding parts of different documents may be brought together before the eye and compared — a method not peculiar to Biblical study, but familiar to all students of literature and historical documents.

Accordingly we have made no attempt to harmonize what is not in agreement, but merely to exhibit the facts. We have done this in the narrative of the life of Jesus, which purposed to let the printed page supply what the ear might miss, or that might be transient in oral narration, which should withdraw from memory. We do not, in the four writers' opinion, and this is my filter, is precisely what the intelligent reader wishes

to know; eventually he comes to value their writings even more for their differences than for their exact agreements.

Still it is not to be forgotten that thus far every effort to accentuate their disagreement has only strengthened the impression of their concord as historical documents. The most powerful of all arguments for the substantial truthfulness of the witnessing evangelists is to be found in the self-consistency and verisimilitude of the history, when exhibited in a harmony constructed according to the principles indicated in this preface. If, after a century of modern criticism of the gospels, it is found that, despite all differences, the four mutually supplement and mutually interpret one another, so that from their complex combination there emerges *one* narrative, outlining a distinct historical figure, and producing upon the mind an irresistible impression of reality, it is difficult to imagine a more convincing attestation of the records on which the Christian church bases its faith in the person and work of its Founder than is furnished by this very fact.

If it be asked what distinctive features the present Harmony possesses to justify the adding of another to the already long list of books of this general class, the answer must be found, if at all, in the following three characteristics, which have been partly indicated above: (1) It is planned with special reference to the historical study of the gospels, rather than to the minute verbal comparison of parallel sections. (2) It endeavors, while exhibiting the parallelism of the gospels, paragraph by paragraph, at the same time to preserve, as far as is consistent with this endeavor, the structure and peculiarities of the several gospels; aiming not to indicate the solution of all harmonistic problems, but, as far as is possible consistently with the construction of a harmony at all, to leave all these problems where the gospels themselves leave them. (3) It is designed to render special assistance in the study of Christ's discourses and sayings, and this both in respect to the individual unity of the reports of them, and in respect to the parallelism of these reports one with another.

Consistently with these aims we have sought to make the nine main Parts, into which the whole material is divided, correspond to the natural periods of the life and ministry of Jesus, as these are indicated in the gospels themselves. The difference of plan between the several gospels, especially between the fourth and the synoptic gospels, makes it impossible that each main division-line of the harmony should coincide with a main dividing line running through all four of the gospels alike. It is hoped, however, that it will be recognized that the plan here adopted is built solely upon the gospels, and exhibits the natural periods of the history, as these appear from a comparison of the four accounts.

We have deemed it of the first importance to fix attention upon these natural divisions of the history. The table of Principal Divisions, or Parts, is therefore spread upon

a separate page. The Analytical Outline also exhibits, in a form convenient for memorizing or referring, a more complete articulation of the whole history. These tables are, therefore, to mere tables of contents for the Harmony that follows. They furnish a prospectus of the history, and are intended to aid the mind in grasping the relation of its several parts to one another.

In the Analytical Outline the Parts are divided into Chapters. The purpose of these chapter-divisions is twofold: first, to group together the sections for convenience of study; and, secondly, to recognize the existence of certain divisions of the material, intermediate between the Section and the Part, which in some portions of the narrative seem to have been in the mind of one or another of the gospel writers themselves. Chapter VII, perhaps, represents the chapter-division at its best: the events of sections 21-26 seem ininstinct to constitute in the mind of the evangelist himself a distinct portion of his book. Chapter XIII, furnishes nearly as good an illustration: a careful reader of the synoptists can hardly fail to see that in Mark 2:1-3:6 the evangelist has given a rapid sketch of the development of the hostility of the scribes and Pharisees to Jesus. The section inserted here from the fourth gospel does not interrupt the course of events, but only presents another stage in the development sketched by the synoptists. It seems desirable to recognize these facts by grouping these sections into a chapter. These chapter-divisions, in general, however, are chiefly useful when the eye can take in at one vision the relation of the chapter on the one hand to the part, and on the other to the sections. For this reason the chapter titles, though included in the Outline, are omitted from the body of the book.

The limits of the Sections and their order have also been determined in accordance with the general principles suggested on the preceding page. A detailed explanation of the application of these principles to individual cases can hardly be given within the space of a preface. It is sufficient in general to state that the order of sections corresponds to that of the numbered paragraphs as they stand in the gospels, except where a difference of order in two accounts requires a rearrangement of one or the other in order to bring parallel passages into the same section, and that the sections have been numbered to begin where there was reason to believe that the original writer intended it should begin, now classed under the headings such as a model in writing a will and other legal documents, and so forth. In the case of paragraphs in the different gospels which are impossible without a manifest lengthening a section, one of the latter exceptions, there are but two instances of it, it was deemed necessary to run them together, so that the reader might, without difficulty, find the corresponding paragraph following in the order of the sections of Matthew and Mark. For similar reasons, a paragraph of Luke has been divided between sections 133 and 134.

One matter of detail, however, requires fuller explanation. In certain instances it has seemed necessary to use narrative material twice. This necessity arises in some cases from condensation in the narrative, from which it results that a single sentence or paragraph covers two distinct events or historical occasions, separated perhaps by some distance of time. In other cases it arises from a different arrangement and construction of the narrative in the two or more accounts, involving a different representation of the order of events on the part of the different writers. In both classes of cases it is necessary that certain portions of the record be repeated: in cases of condensation, in order to bring the paragraph or verse into connection with both the occasions to which it refers; in cases of displacement, in order at the one point to preserve the logical connection — to the extent, that is, of presenting entire each paragraph as we judge the writer conceived it in his own mind, — and at the other to show the historical position of the event. Such repetition is in every instance indicated by brackets. The repeated matter is placed in single brackets in the instance in which it is detached from the paragraph of which, in the writer's mind, it was a part, its insertion at this point representing the historical place of the event. In the other instance of its occurrence, namely, when it is retained in the paragraph to which it belongs, it stands unbracketed if this also represents an historical occasion to which it refers; it is placed in double brackets if, by its retention in its original paragraph connection, it is detached from its historical position as indicated by a comparison of the gospels. In one instance (Matt. 1:18-25) a paragraph containing material belonging to two different points of the history, yet blended inextricably into a single narrative, has been repeated entire, being placed in single brackets in the second instance of its occurrence, this being the position called for by the parallelism of a portion of the narrative with the account in Luke.

As concerns the arrangement of matter within the sections, our general principle of preserving as far as possible the structure of each gospel, as well as our judgment that it is important that the gospel history should be read by paragraphs, not by verses, has led to the abandonment of the plan adopted in those harmonies which make it a matter of chief importance that similar sentences or even phrases stand opposite one another on the page. This plan involves indefinite *dissection* of the gospel narratives, and is then only partially successful in exhibiting their parallelism in details. For the purpose of this Harmony, which is planned with a view to the historical study of the gospels, we have thought it wiser to be content in general with placing parallel paragraphs opposite one another, leaving it to the student to make the more detailed comparison himself.

This method is the more necessary because there are many different kinds of parallelism, even when sections or paragraphs in the different gospels manifestly refer to the same events or discourses. This arises from the fact that the various writers differ

widely in style and in their method of narration. No printed page can adequately exhibit the exact character of the parallelism between paragraphs of dissimilar scope and structure. Sometimes several incidents in a paragraph of one gospel seem to have little relation to those narrated in a paragraph of another, when nevertheless both paragraphs relate what may be called comprehensively one event. For example, Matthew relates that early on the resurrection morning Jesus appeared to Mary Magdalene and to the other Mary, while John speaks only of Mary Magdalene. We have placed the accounts in *general* parallelism, not attempting to draw out the details of those early appearances to the women into a minute chronological arrangement for which the gospels afford no data. The proper function of the harmony is served if its page exhibits whatever parallelism there is in the accounts themselves. The denials of Peter, which occurred during the progress of Christ's trial, are properly treated in a similar way.

In cases of unequal paragraphing in different gospels, that is, when matter contained in two or more paragraphs in one of the gospels is, in another gospel, by reason of different treatment, brought together into one paragraph, it has sometimes been necessary to introduce blank spaces dividing the more condensed account into parts corresponding to the paragraphs of the parallel account. See, for example, section 130. Such spacing has also occasionally been employed to bring clearly marked subdivisions of corresponding paragraphs opposite one another. See, for example, section 143. In all cases where the space thus introduced into a paragraph exceeds a very few lines, attention is called to the continuance of the paragraph further on by the insertion in small type of the words, "Paragraph continued below," or similar phrase.

In sections 133 and 135 not only spacing, but transposition of material within the section has been necessary in order to bring evidently parallel narratives opposite one another. The portions transposed are in every case either whole paragraphs or such subdivisions of a paragraph as might properly be recognized as sub-paragraphs; and at each point at which by reason of this transposition a paragraph is interrupted, a note has been inserted showing where the remainder of the paragraph is to be found.

When parallel material could not be joined together without doing violence to the structure of one account or the other, we have left each paragraph intact as the evangelist wrote it, but have frequently inserted a reference in the parallel column to indicate where the similar material of the parallel accounts is to be found. This method is illustrated in sections 130 and 140.

The sayings of Christ assigned by the different evangelists to different occasions demand special consideration, furnishing, as they do, one of the most difficult, and at the same time one of the most important, problems of the harmony. It should be observed that, in the report of the sayings and discourses of Jesus, there are two kinds of

parallelism, or two senses in which the term parallel may be used. The same saying may be reported by two evangelists in the same historical connection, as in Matthew 16:25 and Luke 9:24; or it may be reported by both, but assigned to different historical occasions, as in Matthew 16:25 and Luke 17:33; or it may even be reported by the same evangelist in two different connections, as in Matthew 10:39 and 16:25. In the first class of cases we have only the ordinary question of harmony, such as arises in the treatment of historical material also. The second and third classes, however, present a different problem. It cannot be maintained that every one of these repeated sayings was twice uttered by Jesus: it would be rash to say that in no case were sayings repeated: it would require a keen critic indeed to determine in each case whether the saying was repeated by Jesus on different occasions, or only differently placed by the evangelists; and if the latter, on which of the two or more occasions to which it is assigned it was really uttered. It has therefore seemed best not to undertake to solve this problem, but rather to exhibit the facts as fully as possible, and with the smallest possible admixture of doubtful theory. We have accordingly adopted a method, somewhat more fully explained in the appended note on the "Sayings of Christ assigned by the Evangelists to more than one Occasion" (p. 227), by which every saying of Jesus is retained in the place or places to which each evangelist assigns it, and at the same time all its parallels, if any, even those in the same gospel, are shown on the same page with it, their position in the gospels and the historical positions assigned to them being also indicated.

A full table of the Repeated Sayings is printed at the end of the volume, and the passages themselves appear in the text and margin of the sections enumerated in the table.

In the arrangement of the material on the page the effort has been rather to make a perspicuous and easily intelligible page than to economize space. In sections in which there is but one gospel authority, the text is printed in one wide column. When the authorities are two or more of the synoptists, and there is no account from the fourth gospel, three parallel columns are used, one being left blank if there are but two accounts. If the account is contained in John and in the synoptists, four columns are used, one for each gospel. In general the same width of column is maintained throughout the section. In sections 127, 131, 134, where, for a large portion of the section, there is but one authority, a change from the narrow to the broad column is permitted, to avoid several successive pages containing but one narrow column.

The two passages, John 7:53—8:1, and Mark 16:9–20, which, though contained in the Revised Version, are by the soundest criticism not regarded as belonging properly to the gospels in connection with which they stand, seem to call for special treatment. Both are accordingly set in smaller type than the other portions of the text.

It is scarcely necessary to give reasons for the employment of the Revised Version. Its manifest superiority to any other English version in accuracy and sense is sufficient justification. While at many points we should have been glad to modify the text or its margin, it has seemed best to adopt it without change or comment other than the occasional modification of its paragraphing. These changes have been made not in a harmonistic interest, but on independent grounds.

For the practical convenience of the student, it may be desirable to recapitulate briefly the significance of the several typographical features of the book:—

1. COLUMNS. When a section is printed in four columns, whether blank or filled, this indicates that for some portion of that section there is material from the gospel of John and from two or more of the synoptic gospels.

When there are three columns, this indicates that matter for this section is found in two or more of the synoptists, the fourth gospel furnishing no account.

There are no two-column pages.

When there is but one column, there is but one authority for any portion of the section, which may be any one of the four gospels. But concerning sections 127, 131, 134, see page viii.

2. BREAKERS. That a passage is inclosed in brackets, single or double, indicates that the same passage is repeated at some other point.

Single brackets advise the reader that the bracketed words are detached from the connection given them by the evangelist, in order to place them in the historical position demanded by a comparison of the different accounts. But concerning Matthew i. 18-25, see page vi.

Double brackets indicate that the bracketed words stand, at this point, in the connection given by the evangelist, but not in the position which, from a comparison of the gospels, there is reason to regard as that which corresponds to the actual time of the event's occurrence.

3. FOOTNOTES. There are three kinds of footnotes:

Superior figures in the text refer to the marginal readings of the Revised Version of 1881. These are reprinted without change, except as required by the arrangement of the pages.

Superior letters in the text refer to the Rejected Sayings of Jesus, that is, to sayings of Christ similar to those standing in the text, but rejected in a different committee. The number in parentheses at the end of each note indicates the section in which the passage appears in the body of the text. When the footnote contains only a reference to chapter and verse without text or section number, the passage referred to belongs, not to another section, but to another part of the same section.

A few necessary footnotes not included in either of the above classes are indicated by asterisks.

4. SMALLER TYPE IN THE TEXT. The use of smaller type in the body of the text in sections 83, 143, 145, 146, 149, 150, indicates that the material thus printed is not regarded as a genuine part of the gospel under which it is cited.

We have spoken of certain new features of the book as marking its individuality, and in a measure justifying its appearance. We do not, however, forget that in every true book it is the old that is best. If a correct historical combination of the gospels is approximately possible to-day, it is because Christian scholarship, from Tatian and Tatian's predecessors down, has contributed toward its production. We have sought to use all accessible helps, ancient and modern. Our greatest debt to contemporary works of similar purpose with our own is, first, to the Harmony of Edward Robinson, and, next, to the Life of Our Lord by Samuel J. Andrews, a work into which has gone a lifetime of scholarly research, and to which all students of the Life of Christ are under large obligation. Equally great is our debt, though of a different kind, to the two volumes of Westcott and Hort's Greek New Testament, particularly for the light they have thrown on the textual character and structural peculiarities of the gospel histories. Nor can we fail to acknowledge, though without singling out individual names, our indebtedness to those scholars who have labored in the solution of the intricate question known as the synoptic problem. So intimate is the relation between this problem and that of the harmony that the two must almost of necessity be carried toward their final solution together. To the Rev. Erastus Blakeslee of Boston is due the acknowledgment that but for his suggestion and urgency we should scarcely have undertaken the publication of this result of our study of the gospel history at this time, and that in the perfecting of the nomenclature of the Analytical Outline, particularly of the chapter-divisions, we are indebted to him for valuable suggestions.

In so far as the present work shall contribute to the right understanding of the relations of the gospels to one another, and more especially to a right apprehension of the life and teachings of our Lord Jesus Christ, the object in view in its preparation will have been attained.

W.M. ARNOLD STEVENS.
ERNEST D. BURTON.

CHRISTMAS, ANNO DOMINI 1893.

NOTE. The present issue is printed from the original plates with minor corrections only. It seems undesirable accordingly to designate it as a second edition.

MAY, 1895.

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PRINCIPAL DIVISIONS OF THE HARMONY.

PART I.—THE THIRTY YEARS OF PRIVATE LIFE: From the Birth of Jesus until the Coming of John the Baptist.

PART II.—THE OPENING EVENTS OF CHRIST'S MINISTRY: From the Coming of John the Baptist until the Public Appearance of Jesus in Jerusalem.

PART III.—THE EARLY JUDEAN MINISTRY: From the Public Appearance of Jesus in Jerusalem until his Return to Galilee.

PART IV.—FIRST PERIOD OF THE GALILEAN MINISTRY: From the Return to Galilee until the beginning of the War.

PART V.—SECOND PERIOD OF THE GALILEAN MINISTRY: From the Beginning of the War until the Wedding at Cana.

PART VI.—THIRD PERIOD OF THE GALILEAN MINISTRY: From the Wedding at Nether Galilee until the Transfiguration.

PART VII.—THE PEREAN MINISTRY: From the Transfiguration until the Final Arrest in Jerusalem.

PART VIII.—THE PASSION WEEK: From the Final Arrest until the Resurrection.

PART IX.—THE FORTY DAYS: From the Resurrection to Ascension.

ANALYTICAL OUTLINE OF THE FOUR GOSPELS.

ARRANGED IN PARTS, CHAPTERS, AND SECTIONS.*

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

FROM THE BIRTH OF JESUS UNTIL HE COMES TO JOIN THE BAPTIST.

Chapter I. Introductory.

SECTION.

1. Prologue of John's gospel. Jo. i: 1-18.
2. The first visit of Jesus to Nazareth. Lu. i: 1-4.
3. The visit of the Magi. Lu. ii: 1-22.
4. The visit of Simeon and Anna. Lu. ii: 23-38.

Chapter II. The Annunciations.

1. Birth of John the Baptist promised. Lu. i: 5-25.
2. Annunciation to Mary. Lu. i: 26-38.
3. Annunciation to Joseph. Mat. i: 18-25.
4. Visit to Elisabeth. Lu. i: 39-56.

* In brackets are marked the sections.

Chapter III. Birth of John the Baptist and of Jesus.

SECTION.

- | | |
|--------------------------------------------------|---------------|
| 8. Birth of John the Baptist. | Lu. 1: 57-80. |
| 9. Birth of Jesus the Christ.
[Mt. 1: 18-25.] | Lu. 2: 1-7. |
| 10. The angels and the shepherds. | Lu. 2: 8-20. |

Chapter IV. The Infancy of Jesus.

- | | |
|--------------------------------------------------------------------|---------------|
| 11. The circumcision. | Lu. 2: 21. |
| 12. The presentation in the Temple. | Lu. 2: 22-39. |
| 13. The Wise Men from the East.
Mt. 2: 1-12. | |
| 14. The flight into Egypt and return to Nazareth.
Mt. 2: 13-23. | |

Chapter V. Jesus' Life in Nazareth.

- | | |
|-----------------------------------------------|-----------------|
| 15. Childhood at Nazareth.
[Mt. 2: 23.] | Lu. 2: [39] 40. |
| 16. Visit to Jerusalem when twelve years old. | Lu. 2: 41-50. |
| 17. Eighteen years at Nazareth. | Lu. 2: 51, 52. |

PART II.

THE OPENING EVENTS OF CHRIST'S MINISTRY.

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM.

Chapter VI. The Beginning of the Gospel.

- | | | |
|-------------------------------------------------------|----------------|-----------------------|
| 18. The ministry of John the Baptist.
Mt. 3: 1-12. | Mk. 1: 1-8. | Lu. 3: 1-18 [19, 20]. |
| 19. The Baptism of Jesus.
Mt. 3: 13-17. | Mk. 1: 9-11. | Lu. 3: 21, 22 [23d]. |
| 20. The temptation in the wilderness.
Mt. 4: 1-11. | Mk. 1: 12, 13. | Lu. 4: 1-13. |

Chapter VII. The Beginnings of Faith.

SECTION.

21. John's testimony before the priests and Levites. Joh. 1: 19-28.
 22. Jesus the Lamb of God. Joh. 1: 29-34.
 23. The first three disciples. Joh. 1: 35-42.
 24. Philip and Nathanael. Joh. 1: 43-51.
 25. The first miracle : water made wine. Joh. 2: 1-11.
 26. Sojourn in Capernaum. Joh. 2: 12.

PART III.**THE EARLY JUDEAN MINISTRY.**

FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE.

Chapter VIII. The Beginning of Christ's Work in Jerusalem.

27. First cleansing of the Temple. Joh. 2: 13-22.
 28. Discourse with Nicodemus. Joh. 2: 23—3: 21.

Chapter IX. Period of Preaching and Baptizing in Judea.

29. Christ baptizing in Judea. Joh. 3: 22.
Joh. 4: 1-2.]
 30. John's testimony to Christ at Enon. Joh. 3: 23-30.

Chapter X. The Two Days' Ministry in Samaria.

31. The departure from Judea. Joh. 4: 1-3.
(Mt. 4: 12.) (Mk. 1: 14.)
 32. Discourse with the woman of Samaria. Joh. 4: 4-20.
 33. The gospel in Sychar. Joh. 4: 27-32.

PART IV.**FIRST PERIOD OF THE GALILEAN MINISTRY.**

FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE.

Chapter XI. The Beginning of Christ's Work in Galilee.
SECTION.

34. Imprisonment of John the Baptist and beginning of Christ's Galilean Ministry.
 [Mt. 14: 3-5.] [Mk. 6: 17, 18.] [Lu. 3: 19, 20.]
 Mt. 4: 12 [13-16] 17. Mk. 1: 14, 15. Lu. 4: 14, 15. Jo. 4: 43-45.
35. The nobleman's son. Jo. 4: 46-54.
36. First rejection at Nazareth. Lu. 4: 16-30.
37. Removal to Capernaum. Lu. 4: 31a.]
 [Mt. 4: 13-16.]

Chapter XII. Call of the Four, and the First Preaching Tour.

38. The call of the Four. Lu. 5: 1-11.
 Mt. 4: 18-22. Mk. 1: 16-20.
39. A day of miracles in Capernaum. Lu. 4: 31-41.
 Mt. 8: 14-17. Mk. 1: 21-34.
40. First preaching tour in Galilee. Lu. 4: 42-44.
 [Mt. 4: 23.] Mk. 1: 35-45.
 Mt. 8: [1] 2-4. Lu. 5: 12-16.

Chapter XIII. Growing Hostility of the Scribes and Pharisees.

41. The paralytic borne of four. Lu. 5: 17-26.
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42. The call of Matthew. Lu. 5: 27-32.
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44. The infirm man at the pool of Bethesda. Jo., chap. 5.
45. The disciples plucking grain. Lu. 6: 1-5.
 Mt. 12: 1-8. Mk. 2: 23-28.
46. The man with the withered hand. Lu. 6: 6-11.
 Mt. 12: 9-14. Mk. 3: 1-6.

PART V.

SECOND PERIOD OF THE GALILEAN MINISTRY.

FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE.

Chapter XIV. Organization of the Kingdom.

Section.

47. The wide-spread fame of Christ,

Mt. 4: 23-25. Mk. 3: 7-12. [Lu. 6: 17-19.]
Mt. 12: 15-24.

48. The choosing of the Twelve.

[Mt. 10: 2-4.] Mk. 3: 13-19a. Lu. 6: 12-19.

49. The sermon on the mount.

Mt. chapters 5, 6, 7, 8: 1. Lu. 6: 20-49.

Chapter XV. The Second Preaching Tour.

50. The centurion's servant.

Mt. 8: 5-13. Lu. 7: 1-10.

51. The raising of the widow's son at Nain.

Lu. 7: 11-17.

52. John the Baptist's last message.

Mt. 11: 2-10. Lu. 7: 18-35.

53. Anointing of Jesus in the house of Simon the Pharisee.

Lu. 7: 39-50.

54. Christ's companions on his second preaching tour.

Lu. 8: 1-3.

Chapter XVI. A Day of Teaching by the Sea of Galilee.

55. Warnings to the scribes and Pharisees of "an eternal sin."

Mt. 12: 22-32. Mk. 3: 26-30. Lu. 11: 44-50.

56. The true kindred of Christ.

Mt. 12: 49-50. Mk. 3: 31-35. Lu. 8: 19-21.

57. The parables by the sea.

Mt. 13: 1-53. Mk. 4: 1-34. Lu. 8: 4-18.

Chapter XVII. A Day of Miracles by the Sea of Galilee.

58. The stilling of the tempest.

Mt. 8: 18-23; 27. Mk. 4: 35-41. Lu. 8: 22-25.

SECTION.

59. The Gadarene demoniacs.
Mt. 8: 28-34. Mk. 5: 1-20. Lu. 8: 26-39.
60. The raising of Jairus's daughter.
Mt. 9: [1] 18-26. Mk. 5: 21-43. Lu. 8: 40-56.
61. The two blind men, and the dumb denioniac.
Mt. 9: 27-34.

Chapter XVIII. The Third Preaching Tour.

62. Second rejection at Nazareth.
Mt. 13: 54-58. Mk. 6: 1-6a.
63. Third preaching tour continued.
Mt. 9: 35. Mk. 6: 6b.
64. The mission of the Twelve.
Mt. 9: 36—11: 1. Mk. 6: 7-13. Lu. 9: 1-6.
65. Death of John the Baptist.
Mt. 14: 1-12. Mk. 6: 14-29. Lu. 9: 7-9.

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NOTE.—The following verses of the Version of 1611, being omitted from the Revised Version of 1881, are not contained in the Harmony: Matt. 17:21; 18:11; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4.

HARMONY OF THE GOSPELS.

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

From the Bath of Jesus with the Coming of John the Baptist.

§1. PROLOGUE OF JOHN'S GOSPEL.

JHN LINDS.

1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 The same was in the beginning with God. 3 All things were made by him, and without
him was not anything made that hath been made. 4 In him was life; and the life was the
light of men. 5 And the light shineth in the darkness; and the darkness comprehendeth it
not. 6 There came a man, sent from God, whose name was John. 7 The same came for
witness, that he might bear witness of the light, that all might believe through him. 8 He
was not the light, but *came* that he might bear witness of the light. 9 There was the true
light, *even the light* which lighteth every man, coming into the world. 10 He was in the
world, and the world was made by him, and the world knew him not. 11 He came unto
his own, and they that were his own received him not. 12 But as many as received him,
to them gave he the right to become children of God, *even* to them that believe on his
name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will
of man, but of God. 14 And the Word became flesh, and dwelt among us: and we beheld
his glory, glory as of the only begotten from the Father; full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I said, He that
cometh after me is become before me: for he was before me. 16 For of his fulness we
have received, and grace for grace. 17 For the law was given by Moses: grace and truth came by
Jesus Christ. 18 No man hath seen God at any time: the only begotten Son, which is in the
bosom of the Father, he hath declared *him*.

2. PRAEACH OF LUKE'S GOSPEL.

1 ! .

¶ Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us; & even as they delivered them unto us, wherefore the beginning were eyewitnesses and ministers of the word; & it seemed meet to me also to write of all things accurately, from the first, to write unto thee also the same. These things I say that thou mightest know definitely concerning the things whereof I have written.

For the month of June, nothing made. First a week long vacation to the mountains.

§3. THE TWO GENEALOGIES.

MATTE. 1: 1-17.

1 The book of the ² generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat ³ Ram; 4 and ³Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; 5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king.

And David begat Solomon of her that had been the wife of Uriah; 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat ⁴Asa; 8 and ⁴Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; 9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; 10 and Hezekiah begat Manasseh; and Manasseh begat ⁵Amon; and ⁵Amon begat Josiah; 11 and Josiah begat Jechoniah and his brethren, at the time of the ⁶carrying away to Babylon.

LUKE 3: 23-38.

23 And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of ⁷Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Jesus, the son of Eleazer, the son of Joram, the son of Matthat, the son of Levi, 30 the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eltakim, 31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

¹Or, *The genealogy of Jesus Christ removal to Babylon* ²Gr. *Salathiel*.

³Or, *birth*: as in ver. 13.

³Gr. *Aram.*

⁴Gr. *Asaph.*

⁵Gr. *Amos.*

⁶Or,

MATT. 1.

12 And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; 13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthian; and Matthian begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations, and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

1—3

32 the son of Iacob,
the son of Obed,
the son of Boaz,
the son of Salomon,
the son of Nathan,
33 the son of Amminadab,
the son of Aviel,
the son of Heman,
the son of Perez,
the son of Judah,
34 the son of Jacob,
the son of Isaac,
the son of Abraham,
the son of Terah,
the son of Nahor,
35 the son of Serug,
the son of Rebekah,
the son of Peleg,
the son of Eber,
the son of Sheth,
36 the son of Cainan,
the son of Arphaxad,
the son of Shem,
the son of Noah,
the son of Lamech,
37 the son of Methuselah,
the son of Enos,
the son of Jared,
the son of Malaleel,
the son of Cainan,
38 the son of Ilse,
the son of Seth,
the son of Adam,
the son of God.

§4. BIRTH OF JOHN THE BAPTIST PROMISED.

1 KI. 1. 8-2

5 There was in the days of Herod king of Judea, a certain priest named Zerubbabel, of the course of Abiathar; and he had a wife of the daughters of Aaron, and his name was Balaam; to whom were both righteously before God, walking in all the ways of the law of Moses. 6 And they had two little sons, that Iosaphat and Iacob, and Iacob was stricken in years.

7 And it came to pass, that when Iosaphat was yet young, he prophesied concerning him, saying, Thou shalt walk in the ways of thy father, and thou also shalt be a priest of the people; and thou also shalt bring them to the law of Moses, and thou also shalt judge them according to the law of Moses, which I have given unto thy father, and unto thee also.

¹ The original Hebrew word is *Yeshua*, which is rendered *Jesus* in the New Testament. It means "salvation."

LUKE 1.

at the hour of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw *him*, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor ¹strong drink; and he shall be filled with the ²Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall ³go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to *walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife ⁴well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believest not my words, which shall be fulfilled in their season. 21 And the people were waiting for Zacharias, and they marvelled ⁵while he tarried in the ⁶temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the ⁶temple: and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived: and she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my repreach among men.

§5. THE ANNUNCIATION TO MARY.

LUKE 1: 26-38.

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. 27 to a virgin betrothed to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. 28 And he came in unto her, and said, Hail, thou that art ⁷highly favoured, the Lord *is* with thee⁸. 29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her, Fear not, Mary: for thou hast found ⁹favour with God. 31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob ¹⁰for ever: and of his kingdom there shall be no end. 34 And Mary said unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also ¹¹that which ¹²is to be born ¹³shall be called holy, the Son of God. 36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that ¹⁴was called barren. 37 For no word from God shall be void of power. 38 And Mary said, Behold, the ¹⁵handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

¹Gr. *sikera*. ²Or, *Holy Spirit*; and so throughout this book. ³Some ancient authorities read *come nigh before his face*. ⁴Gr. *advanced in her days*. ⁵Or, *at his tarrying*. ⁶Or, *sanctuary*. ⁷Or, *endued with grace*. ⁸Many ancient authorities add *blessed art thou among women*. See ver. 42. ⁹Or, *grace*. ¹⁰Gr. *unto the ages*. ¹¹Or, *the holy thing which is to be born* shall be called the Son of God. ¹²Or, *is begotten*. ¹³Some ancient authorities insert *of thee*. ¹⁴Or, *is*. ¹⁵Gr. *bondmaid*.

6. THE ANNUNCIATION TO JOSEPH

MARCH, 1918 25.

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph before they came together she was found with child of the Holy Ghost; 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privately; 20 But when he thought on these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take thy wife: For that which is conceived in her is of the Holy Ghost; 21 And she shall bring forth a Son, and thou shalt call his name Jesus: for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Prophet through the prophet, saying,

27:14-15. A virgin shall be with child, and shall bring forth a son,

What is still valid its nature - Immaterial:

which was taught unto us by God with us. 24 And Joseph arose from his sleep, and said, It is the angel of God that has restrained him, and took unto him his wife; 25 and knew her not till she had brought forth a son; and he called his name Jesus.

§7. MARY'S VISIT TO ELISABETH.

1000-1300

30 And Mary arose in these days and went into the hill country with haste, into a city of Judah: 31 and entered into the house of Zechariah and saluted Elisabeth: 32 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 33 and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb: 34 And whence is this to me, that the mother of my Lord should come unto me? 35 For I heard, when the voice of thy salutation came into mine ears, that the salvation of my Lord should be revealed in my womb for me: 36 And I blessed her at that self-same hour: for she shall be a fulfilment of the things which have been spoken to her from the Lord. 37 And Mary said,

Mr. T. C. Ladd, of the Law.

47 A very small hole will offend my Saxon.

⁴ For [the] bound upon the law established is hard indeed.

The original benefactor of all generations is God, who blessed us.

49 For he hath mighty power to do great things;

ANALYSIS OF THE INDEX.

⁵ A cell may be split into generations and generations.

that had him

51 E. 11th - Brewster bought his armchair from here.

The scattered light plot in Fig. 10 shows that the main peak of the spectrum is at $\lambda = 450 \text{ m} \mu$.

52. Let's cut down times from 6 to 10 times.

With the exception of the degree of the highest term, the coefficients of the terms of the polynomial are not necessarily integers.

52 The last half hour of the flight was spent in a long, silent, dark, and cold space.

With such a large number of species, it is difficult to do justice to all.

⁴⁴ See also the discussion in *Journal of Democracy*, 1996, 7(2), 10–23.

5. The following table summarizes the results of the study.

Foot-and-mouth disease

Mr. M. H. Morgan, of New Haven, Conn., has recently published a paper on the "Geology of the Connecticut River Valley," which contains a good deal of information concerning the rocks of the Connecticut Valley.

§8. BIRTH OF JOHN THE BAPTIST.

LUKE 1:57-80.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

69 And hath raised up a horn of salvation for us

In the house of his servant David

70 (As he spake by the mouth of his holy prophets which have been since the world began),

71 Salvation from our enemies, and from the hand of all that hate us;

72 To shew mercy towards our fathers,

And to remember his holy covenant;

73 The oath which he sware unto Abraham our father,

74 To grant unto us that we being delivered out of the hand of our enemies

Should serve him without fear,

75 In holiness and righteousness before him all our days.

76 Yea and thou, child, shalt be called the prophet of the Most High:

For thou shalt go before the face of the Lord to make ready his ways;

77 To give knowledge of salvation unto his people

In the remission of their sins,

78 Because of the ¹tender mercy of our God,

²Whereby the dayspring from on high ³shall visit us,

79 To shine upon them that sit in darkness and the shadow of death;

To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

§9. BIRTH OF JESUS THE CHRIST.

[MATT. 1:18-25.]

[18 Now the ⁴birth ⁵of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of

LUKE 2:1-7.

1 Now it came to pass in those days, there went out a decree from Caesar Augustus, that all ⁶the world should be enrolled. 2 This was the first enrolment made when Quiri-

¹Or, heart of mercy. ²Or, Wherein. ³Many ancient authorities read hath visited us. ⁴Or, generation: as in ver. 1.
⁵Some ancient authorities read of the Christ. ⁶Gr. the inhabited earth.

MAT. 1.

the Holy Ghost. 16 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privately. 17 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. 18 And she shall bring forth a son; and thou shall call his name Jesus: for it is he that shall save his people from their sins. 19 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, 20 Before the virgin shall be with child, then shall bring forth a son.

And they shall call his name Immanuel; which is, being interpreted, God with us. 21 And Joseph arose from his sleep, and did as the angel of the Lord commanded him; and took unto him his wife: 22 and knew her not till she had brought forth a son; and he called his name JESUS.

LUC. 2.

nders was governor of Syria. 3 And all went to enquire of themselves, every one in his own city. 4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David. 5 To enquire himself with Mary, who was betrothed to him, being great with child. 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth her firstborn son, and she wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

§10. THE ANGELS AND THE SHEPHERDS.

1. 2. 8. 26.

¶ At that time were shepherds by the sheep abiding in the field, keeping them night and day. And the angel of the Lord stood before them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

LUKE 2.

in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth ¹ peace among ² men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this ³ thing that is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these ⁴ sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

§11. THE CIRCUMCISION.

LUKE 2: 21.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

§12. THE PRESENTATION IN THE TEMPLE.

LUKE 2: 22-39.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord. 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord). 24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. 25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy ⁵ servant depart, O ⁶ Lord,

According to thy word, in peace;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples;

32 A light for ⁷ revelation to the Gentiles,

And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning him: 34 and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against: 35 yea and a sword shall pierce through thine own soul: that thoughts out of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, (she was ⁸ of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even for fourscore and four years), which departed not from the

¹ Many ancient authorities read *peace, good pleasure among men.* ² Gr. *men of good pleasure.* ³ Or, *saying* ⁴ Or, *things* ⁵ Gr. *bondservant.* ⁶ Gr. *Master.* ⁷ Or, *the unveiling of the Gentiles* ⁸ Gr. *advanced in many days.*

Luke 2.

temple, worshiping with fastings and supplication night and day. ¶ 30 And it came to pass at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. ¶ 31 At which time they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

§13. THE WISE MEN FROM THE EAST.

Matthew 2:1-12.

¶ 1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, ¶ 2 wise men from the east came to Jerusalem, ¶ 3 saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. ¶ 4 And when Herod the king heard it, he was troubled, and all Jerusalem with him. ¶ 5 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. ¶ 6 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

¶ 7 Out of Jacob I will send him, land of Judah,

¶ 8 Art in no wise least among the princes of Judah:

¶ 9 For out of thee shall come forth a governor,

¶ 10 Who shall be shepherd of my people Israel.

¶ 7 Then Herod privately called the wise men, and learned of them carefully what time the star appeared. ¶ 8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. ¶ 9 And they, having heard the king, went their way; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. ¶ 10 And when they saw the star, they rejoiced with exceeding great joy. ¶ 11 And they came into the house, and saw the young child with Mary his mother; and they fell down and worshipped him; and offering their treasures they offered unto him gifts, gold and frankincense and myrrh. ¶ 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

§14. THE FLIGHT INTO EGYPT AND RETURN TO NAZARETH.

Matthew 2:13-23.

¶ 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be there until the death of Herod: for it shall be sought for the young child; for it was spoken by the Lord through the prophet, saying, Out of Egypt I called my son. ¶ 14 When he saw that it was so, he arose, he took the young child and his mother, and fled into Egypt; and he dwelt in the land of Egypt, he and his wife, and all that he had, for about two years. ¶ 15 And the king of Egypt died; and the orders were given in two years' space for every man of the land of Egypt to sacrifice to the gods which he had made, except the true judgment of the living God, which was spoken by Jehovah unto Moses in the law.

¶ 16 A voice was heard in Ramah,

Weeping and great mourning,

Rachel weeping for her children,

And she would not be comforted, because they are dead.

MATT. 2.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee, 23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken ¹ by the prophets, that he should be called a Nazarene.

§15. CHILDHOOD AT NAZARETH.*

[MATT. 2:23.]

[23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken ¹ by the prophets, that he should be called a Nazarene.]

LUKE 2:[39] 40.

[39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.]

40 And the child grew, and waxed strong, ² filled with wisdom: and the grace of God was upon him.

§16. VISIT TO JERUSALEM WHEN TWELVE YEARS OLD.

LUKE 2:41-50.

41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem: and his parents knew it not: 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him

¹ Or, through. ² Gr. becoming full of wisdom.

* Some hints as to the circumstances of Jesus' life in Nazareth are found in the following passages:

Matt. 13:54-57. And coming into his own country he taught them in their synagogue; insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. But he did not many mighty works there because of their unbelief.

Mark 6:1-5. And he went out from them ^v; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and he healed them.

John 1:46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

John 7:5. For even his brethren did not believe on him.

Luke 2.

not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? 50 And they understood not the saying which he spake unto them.

§17. EIGHTEEN YEARS AT NAZARETH.

Luke 2: 51, 52.

51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52 And Jesus advanced in wisdom and stature, and in favour with God and men.

⁴⁶ οὐταδέσθαι. ⁴⁷ Gr. χρήμα. — On, a. of my master's business. — On, in the room of my master. — On, part, i. On, a. εἰς τὸν πατέρα.

PART II.

THE OPENING EVENTS OF CHRIST'S MINISTRY.

FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM.

§18. THE MINISTRY OF JOHN THE BAPTIST.

MATT. 3: 1-12.

1 And in those days cometh John the Baptist, preaching in the wilderness of Judæa,
2 saying, Repent ye; for the kingdom of heaven is at hand.
3 For this is he that was spoken of ¹ by Isaiah the prophet, saying,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. 5 Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruit worthy of ² repentance: 9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise

MARK 1: 6-8.

1 The beginning of the gospel of Jesus Christ, ³ the Son of God.

2 Even as it is written ⁴ in Isaiah the prophet,

Behold, I send my messenger before thy face,
Who shall prepare thy way:

3 The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5

And there went out unto him all the country of Judæa, and all they of Jerusalem;

and they were baptized of him in the river Jordan, confessing their sins. 6 And

John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. 7

And he preached, saying, There cometh after me he that is mightier than I, the latchet

of whose shoes I am not ⁵ worthy to stoop down and unloose. 8 I baptized you ⁶ with water; but he shall baptize you ⁶ with the ⁷ Holy

Ghost.

LUKE 3: 1-18 [19, 20].

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, ² in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; ⁴ as it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make his paths straight.

5 Every valley shall be filled, And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be

¹ Or, through. ² Or, your repentance. ³ Some ancient authorities omit the Son of God. ⁴ Some ancient authorities read in the prophets. ⁵ Gr. sufficient. ⁶ Or, in. ⁷ Or, Holy Spirit: and so throughout this book.

M. I. 3.

up children unto Abram; to And even now is it too late unto the rest of the rest every man to receive that blessing eth not earthly good that is hewn down and cast into the fire. ¶ I am a baptizer you with water unto thy salvation; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire; for who ever is in his hand, and he will thoroughly cleanse his the skin over; and he will gather his elect into the garner, but the chaff he will burn up with unquenchable fire.

3

of May 18, 1863, at 9.30 A.M., from the water-line.

Worthy of the name.

1. S. We have a
out father's portion of the land
that God is giving us, and
stone to build our house
into. A tall tree in the
woods is the exact size and
the part of the trees we can
take therefore that we can
not forth good fruit is to be
cut down, and cast into the fire.

10 And the multitude said unto him, saying, What must we do? 11 And he answered and said unto them, He that hath two coats, let him give to him that hath none; and he that hath a vineyard, let him also give him the hire of a denarius. 12 And he said unto his disciples, The scribes and the pharisees sit in Moses' seat; 13 And he said unto them, Ye know that they say, that there shall no man enter into the kingdom of heaven, except he shall receive the law perfectly. 14 And when other also asked him, saying, And we, what must we do? 15 And he said unto them, Do the commandments of Moses, which ever so much as thou canst fulfil. 16 And he said unto them, Follow me, and I will make you fit for the kingdom of heaven.

For more information about the National Institute of Child Health and Human Development, please go to www.nichd.nih.gov.

1. *What is the best way to learn English grammar?*

LUKE 3.

not ¹worthy to unloose: he shall baptize you ²with the Holy Ghost and ³with fire: ¹⁷whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

¹⁸ With many other exhortations therefore preached he ³good tidings unto the people: ¹⁹ but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, ²⁰ added yet this above all, that he shut up John in prison.]

§19. THE BAPTISM OF JESUS.

MATT. 3:13-17.

¹³ Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. ¹⁴ But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵ But Jesus answering said unto him, Suffer ⁴it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. ¹⁶ And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened ⁵unto him, and he saw the Spirit of God descending as a dove, and coming upon him: ¹⁷ and lo, a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased.

MARK 1:9-11.

⁹ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John ⁶in the Jordan. ¹⁰ And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: ¹¹ and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

LUKE 3:21, 22 [23a].

²¹ Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the heaven was opened, ²² and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son: in thee I am well pleased. ^[23] And Jesus himself, when he began *to teach*, was about thirty years of age.]

¹ Gr. *ωρίζειν*. ² Or, *in*. ³ Or, *the gospel*. ⁴ Or, *me*. ⁵ Some ancient authorities omit *said* him. ⁶ Or, *This is my Son; my beloved in whom I am well pleased*. See ch. xii. 18. ⁷ Gr. *πέπλος*.

§20. THE TEMPTATION IN THE WILDERNESS.

MAT. 4:1-11.

1 Then was he led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, cast thyself down; for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.

8 Again, the devil took him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 9 Then saith Jesus unto him, Get thee hence, Satan: for it is written, The Lord thy God shall only trust them serve him. 10 Then the devil left him, and eschewed him, at least some and ministered unto him.

MAT. 4:12-13.

12 And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

Luk. 4:1-13.

1 And he went out of the Holy Spirit, not far from the Jordan, and was driven by the spirit in the wilderness, and fasted forty days, being tempted of the devil. And he was seen robbing in those days, and when they were come, he hungered. 3 And the devil came to him, saying, Thou art the Son of God, command this stone that it be made bread. 4 And Jesus answered unto him, It is written, Man shall not live by bread alone. 5 And he led him up, and shewed him all the kingdom of the world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them; for it hath been delivered unto me, and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, 10 If thou art the Son of God, cast thyself down from hence: 11 for it is written,

He shall give his angels charge concerning thee to guard thee;

11 and,

On this stone I will build my church;

Lest any man prevail against it.

12 And he answering said unto him, It is written, I am

LUKE 4.

shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation, he departed from him ¹ for ² a season.

§21. JOHN'S TESTIMONY BEFORE THE PRIESTS AND LEVITES.

JOHN 1:19-28.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? 20 And he confessed, and denied not; and he confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. 22 They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. 24 ²And they had been sent from the Pharisees. 25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? 26 John answered them, saying, I baptize ³ with water: in the midst of you standeth one whom ye know not, 27 even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. 28 These things were done in ⁴ Bethany beyond Jordan, where John was baptizing.

§22. JESUS THE LAMB OF GOD.

JOHN 1:29-34.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which ⁵ taketh away the sin of the world! 30 This is he of whom I said, After me cometh a man which is become before me: for he was ⁶before me. 31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing ⁷with water. 32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not: but he that sent me to baptize ⁸with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth ⁹with the Holy Spirit. 34 And I have seen, and have borne witness that this is the Son of God.

§23. THE FIRST THREE DISCIPLES.

JOHN 1:35-42.

35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, ⁷ Master), where abidest thou? 39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about

¹Or, until. ²Or, And certain had been sent from among the Pharisees. ³Or, in. ⁴Many ancient authorities read Bethabarah, some, Bethababah. ⁵Or, beareth the sin. ⁶Gr. first in regard of me. ⁷Or, Teacher

1

24. PHILIP AND NATHANALI.

JAN 1935 54

43 On the morrow he was minded to go forth into Galilee, and he findeth there a
sabbath unto him. Follow me, 44 Now Philip was from Bethsaida of the city of Gaulanites,
Peter, 45 He cometh to Nathanael and saith unto him, We have found him whom Moses
the law and the prophets did write, Jesus son of Nathanael, the son of Joseph. 46 A
Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto
him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an
Israelite in whom is no guile. 48 Nathanael cometh unto him, Whom sayest thou that I am?
answering and saith unto him, Before Philip called thee, when thou wast under the fig tree
I beheld thee. 49 Nathanael answered him, Rabb, thou art the Son of God; thou art King of Israel.
50 Jesus answered and saith unto him, Because I said unto thee, I saw thee under the fig
tree, believest thou? thou shalt see greater things than these. 51 And he saith unto
Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending
and descending upon the Son of man.

§25. THE FIRST MIRACLE: WATER MADE WINE.

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1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and Jesus also was bidden, and his disciples, to the marriage. 3 And when the wine failed, the mother of Jesus saith unto him, They have no wine. 4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto his servants, Whatsoever he saith unto you, do it. 6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the ruler of the feast. 9 And they bare it. 10 And when the ruler of the feast tasted the water which was now turned into wine, he knew not whence it was: 11 the servants which had drawn the water knew; but he called the ruler of the feast, and saith unto him, Every man setteth forth first the good wine; and when men have drunk freely, then cometh at which is worse. 12 And he knew not whence it was: this first pouring of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

26. SIGHTS IN CAFFNAUM.

† 212.

PART III.

THE EARLY JUDEAN MINISTRY.

FROM THE PUBLIC APPEARANCE OF JESUS IN JERUSALEM UNTIL HIS RETURN TO GALILEE.

§27. FIRST CLEANSING OF THE TEMPLE.

JOHN 2:13-22.

13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; 16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. 17 His disciples remembered that it was written, The zeal of thine house shall eat me up. 18 The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this ¹ temple, and in three days I will raise it up. 20 The Jews therefore said, Forty and six years was this ¹ temple in building, and wilt thou raise it up in three days? 21 But he spake of the ¹temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

§28. DISCOURSE WITH NICODEMUS.

JOHN 2:23—3:21.

2:23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. 24 But Jesus did not trust himself unto them, for that he knew all men, 25 and because he needed not that any one should bear witness concerning ²man; for he himself knew what was in man.

3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born ³anew, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born ⁴anew. 8 ⁴The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen: and ye receive not our witness. 12 If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? 13 And no man hath ascended into heaven, but he that descended

¹ Or, *sanctuary* ²Or, *a man*; for . . . the man ³Or, *from above* ⁴Or, *The Spirit breatheth*

JOHN 3.

out of heaven, even the Son of man,¹ which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; 15 that whosoever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that who ever believeth on him should not perish, but have eternal life. 17 For God sent not the spirit of the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

§29. CHRIST BAPTIZING IN JUDEA.

JOHN 3:22 [4:1, 2].

3:22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

4:1 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized not, but his disciples),

§30. JOHN'S TESTIMONY TO CHRIST AT JENON.

JOHN 3:23-36.

23 And John also was baptizing in Jezreel near to Salim, because there was much water there; and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then arose therefore a questioning on the part of John's disciples with a Jew about purifying. 26 And they came unto John, and said to him, Rabb, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it have been given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and hearth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.

31 He that cometh from above is above all; he that is of the earth, is of the earth, and of the earth he serveth: so then he that cometh from heaven is above all. 32 Why? because he cometh not of that he bears the wrath; 33 and no man receiveth his witness. 34 He putteth forth his witness withal, settis seal to it, that God is true. 35 For he which doeth truth speaketh in the words of God: for he giveth not the Spirit by measure. 36 The Father loveth the Son, and hath given all things into his hand. 37 He that believeth on the Son, hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God cometh upon him.

¹ John 3:13. — The author of this section of the chapter has omitted the first part of the verse, which is, "He that believeth on me, the same cometh not into condemnation; but he that believeth not is condemned already, because he hath not believed in me." — See the margin of the New Testament.

² Matthew 3:11; 14:11; 1 John 3:22. — That he which cometh baptizeth, etc., is the sense of the original, though it is not very clear. — See the margin of the New Testament.

§31. THE DEPARTURE FROM JUDEA.

[MATT. 4: 12.]

[12 Now when he heard that John was delivered up, he withdrew into Galilee;]

[MARK 1: 14.]

[14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God,]

JOHN 4: 1-3.

1 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John ² (although Jesus himself baptized not, but his disciples), ³ he left Judea, and departed again into Galilee.

§32. DISCOURSE WITH THE WOMAN OF SAMARIA.

JOHN 4: 4-26.

4 And he must needs pass through Samaria. 5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: 6 and Jacob's ¹ well was there. Jesus therefore being wearied with his journey, sat ² thus by the ¹ well. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 For his disciples were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (⁴For Jews have no dealings with Samaritans.) To Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? 13 Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall become in him a well of water springing up unto eternal life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain: and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: ⁵for such doth the Father seek to be his worshippers. 24 ⁶God is a Spirit: and they that worship him must worship in spirit and truth. 25 The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare unto us all things. 26 Jesus saith unto her, I that speak unto thee am he.

¹ Gr. *spring* and *s* in ver. 14; but not in ver. 11, 12. ² Or, *as he was*. ³ Some ancient authorities omit *For Jews have no dealings with Samaritans.* ⁴Or, *Lord*. ⁵Or, *for such the Father also seeketh*. ⁶Or, *God is spirit*.

§33. THE GOSPEL IN SYCHAR.

Joh 4:27-42.

27 And upon this came his disciples; and they marvelled that he was talking with a woman: yet the man said, What seekest thou? or, Who speakest thou with? 28 So the woman left her waterpot, and went away into the city, and said to the men, Come hither a man, which told me all things that are done by me. Is not this the Christ? 29 Then were there about the city, and were coming to him. 30 In the mean while the disciples prayed him, saying, Rebuke him. 32 But he said unto them, Every man at the right time to eat. 33 Jesus said unto them, My meat is to do the will of him that sent me, and to accomplish his work. 35 Say not ye, There are yet four months, and then cometh the harvest: behold, I say unto you, Look not to your eyes, and look on the field, that falleth white already unto harvest. 36 He that reaped receiveth wages, and gathereth fruit unto life eternal; that he that soweth, and he that reapeth may rejoice together. 37 For herein is the saying true, One soweth, and another reapeth. 38 I sent you to reap, that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

39 And from that city many of the Samaritans believed on him because of the word of the woman who testified. He told her all things that ever I did. 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. 41 And more believed on him of his word. 42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

^a On whitewash, &c., see *Archæology of Egypt*, &c.

PART IV.

FIRST PERIOD OF THE GALILEAN MINISTRY.

FROM THE RETURN TO GALILEE UNTIL THE CHOOSING OF THE TWELVE.

§34. IMPRISONMENT OF JOHN THE BAPTIST AND BEGINNING OF CHRIST'S GALILEAN MINISTRY.

[MATT. 14: 3-5.]

MATT. 4: 12 [13-16] 17.
[14: 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.]

4: 12 Now when he heard that John was delivered up, he withdrew into Galilee; [13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken¹ by Isaiah the prophet, saying,
15 The land of Zebulun and the land of Naphtali,
2 Toward the sea, beyond Jordan.

[MARK 6: 17, 18.]

MARK 1: 14, 15.

[6: 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. 18 For John said unto Herod, It is not lawful for thee to have thy brother's wife.]

[LUKE 3: 19, 20.]

LUKE 4: 14, 15.

[3: 19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added yet this above all, that he shut up John in prison.]

JOHN 4: 43-45.

1: 14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

4: 14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. 15 And he taught in their synagogues, being glorified of all.

43 And after the two days he went forth from thence into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 So when he came into Galilee, the Galilæans received him, having seen all things that he did in Jerusalem at the feast: for they also went unto the feast.

¹Or, through ²Gr. *The way of the sea.*

Matt. 4.

Galilee of the Gentiles,

16 The people which sat in darkness saw a great light; And to them which sat in the region and shadow of death,

To them did light spring up;

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

§35. THE NOBLEMAN'S SON.

1. Matt. 4. 47-54.

47 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 48 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. 49 Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. 50 The nobleman said unto him, Sir, come down ere my child die. 51 Jesus said unto him, Go thy way; thy son liveth. 52 When he believed the word that Jesus spake unto him, he went his way. 53 And as he was now going down, his servants met him, saying, that his son lived. 54 So he inquired of them the hour when he began to amend. They said therefore unto him, Yester day at the seventh hour thou never left him. 55 So the father knew that it was at that hour in which Jesus said unto him, Go thy way; thy son liveth. 56 And himself believed, and his whole house. 54 This is again the second sign that Jesus did, having come out of Judea into Galilee.

§36. FIRST REJUNCTION AT NAZARETH.

1. Matt. 4. 19-31.

19 And he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 20 And there was delivered unto him the book of the prophet Isaacs. And he opened the book, and found the place where it was written,

21 The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor;

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised;

22 To proclaim the acceptable year of the Lord.

The matrix was taken from the original manuscript of the First Rejunction of Nathaniel, written by John Wesley.

LUKE 4.

20 And he closed the ¹ book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears. 22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? 23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. 24 And he said, Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to ² Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

§37. REMOVAL TO CAPERNAUM.

[MATT. 4:13-16].

[13] and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken ³ by Isaiah the prophet, saying,
15 The land of Zebulun and the land of Naphtali,

* Toward the sea, beyond Jordan,

Galilee of the ⁴ Gentiles,

16 The people which sat in darkness

Saw a great light,

And to them which sat in the region and shadow of death,

To them did light spring up.]

[LUKE 4:31a.]

[31 And he came down to Capernaum, a city of Galilee.]

§38. THE CALL OF THE FOUR.

MATT. 4:18-22.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for

MARK 1:16-20.

LUKE 5:1-II.

16 And passing along by the sea of Galilee, he saw while the multitude pressed Simon and Andrew the brother upon him and heard the word of Simon casting a net in the name of God, that he was standing sea: for they were fishers, by the lake of Gennesaret;

¹ Or, roll.² Gr. Sarepta.³ Or, through.⁴ Gr. The way of the sea.⁵ Gr. nations; and so elsewhere.

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they were fishers. 17 And he saith unto them, Come ye after me, and I will make you鱼ers of men. 18 And they straightway left the nets, and followed him. 19 And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 20 And they straightway left the boat and their father, and followed him.

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17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18. And straightway he left the nets, and followed him. 19. And going on a little farther, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. 20. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

§39. A DAY OF MIRACLES IN CAPERNAUM.

MATT. 8: 14-17.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

MARK 1: 21-34.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. 23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked ¹him, saying, Hold thy peace, and come out of him. 26 And the unclean spirit, ² tearing him and crying with a loud voice, came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. 28 And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, ³ when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

LUKE 4: 31-41.

31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: 32 and they were astonished at his teaching: for his word was with authority. 33 And in the synagogue there was a man, which had a spirit of an unclean ⁴devil; and he cried out with a loud voice, 34 ⁵Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the ⁶devil had thrown him down in the midst, he came out of him, having done him no hurt. 36 And amazement came upon all, and they spake together, one with another, saying, What is ⁷this word? for with authority and power he commandeth the unclean spirits, and they come out. 37 And there went forth a rumour concerning him into every place of the region round about.

38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her, 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

¹Or, it. ²Or, convincing. ³Some ancient authorities read when he was come out of the synagogue, he came &c. ⁴Gr. demon. ⁵Or, Let alone. ⁶Or, this word, that with authority . . . come out.

MATT. 8.

16 And when even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with a word, and healed all that were sick: 17 that it might be fulfilled which was spoken by Isaias the prophet, saying, HImself took our infirmities, and bare our diseases.

MARK 1.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. 33 And a great crowd was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.

1. 1-4

14 And when it was evening, all that were sick with divers diseases, brought them unto him; and he healed his friends, every one of them; and the devils came out. 15 And devils came out from many, crying, Thou art the son of God. 16 And rebuking them he suffered them not to speak, because they knew that he was the Christ.

§40 FIRST PREDICING TOUR IN GALILEE.

Matt. 4: 23.

Matt. 8: 1, 2, 3.

Mark 1: 38-43.

Luke 4: 42-43.

Luke 5: 12-16.

35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with him followed after him; 37 and they found him, and said unto him, All are seeking thee. 38 And he saith unto them, Let us go elsewhere into the next town, that I may preach there also; for to this end came I forth.

39 And he went into their synagogues, throughout all Galilee, preaching and casting out devils.

40 And when he came to Capernaum, on the sabbath day, he entered into the synagogue, and taught. 41 And straightway there came to him a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

42 And he stretched forth his hand, and touched him, saying, I will; and he was made clean.

5: 12 And it came to pass, when he was in Capernaum, that they brought unto him a man that was blind, and lame, and they besought him, saying, If thou canst do any thing, have compassion on us, and touch us.

4: 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

8: 1 And when he was come down from the mountain, great multitudes followed him. 2 And behold, there came to him a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

4: 24 And when Jesus saw him, he pitied him, and said unto him, Go, shew thyself unto the priest, and offer the gift that Moses commanded, that thy faith may be confirmed.

5: 12 And it came to pass, when he was in Capernaum, that they brought unto him a man that was blind, and lame, and they besought him, saying, If thou canst do any thing, have compassion on us, and touch us.

MATT. 8.

3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

MARK 1.

forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean. 43 And he strictly charged him, and straightway sent him out, 44 and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

LUKE 5.

clean. 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. 14 And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

§41. THE PARALYTIC BORNE OF FOUR.

MATT. 9: [1] 2-8.

[1] And he entered into a boat, and crossed over, and came into his own city.] 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man

MARK 2: 1-12.

1 And when he entered again into Capernaum after some days, it was noised that he was ¹in the house. 2 And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not ²come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And Jesus seeing their faith saith unto the sick of the

LUKE 5: 17-26.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him ³to heal. 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing

¹ Or, sternly. ² Gr. word. ³ Gr. he. ⁴ Or, the city. ⁵ Gr. Child. ⁶ Many ancient authorities read seeing. ⁷ Or, at home. ⁸ Many ancient authorities read bring him unto him. ⁹ Gr. that he should heal. Many ancient authorities read that he should heal them.

MAT. 9.

had power over all flesh to forgive sins (that is, such he to the sick of the palsy). Arise, and take up thy bed, and go unto thy house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

MARK 2.

1 And it came to pass, that the scribes and Pharisees came, and resounding in their hearts, said unto him, Why do the disciples of thy master, so often, eat and drink with publicans and sinners? 2 And straightway Jesus, answering them, said, They which are well need not a physician, but they which are sick. 3 And I say unto you, That health men have power on earth to forgive sins. 4 And when he spake unto the sick of the palsy, 5 I say unto thee, Arise, take up thy bed, and walk to Bed; that ye may know that the Son of man hath power on earth to forgive sins (the said unto him that was palsey). 6 I say unto thee, Arise, and take up thy bed, and go unto thy house. 7 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

§42. THE CALL OF MATTHEW.

MAT. 9:14-15.

9 And as Jesus passed by, he saw a man named Levi, called Matthew, sitting at the place of tolls, and he said unto him, Follow me. And he arose, and followed him.

10 And the chief priests and the scribes, beholding him that sat and ate with publicans and sinners, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 11 And when the publicans saw it, they said unto his disciples, He receiveth sins.

MARK 2:13-17.

13 And he went off again into the coasts of Galilee; and great multitudes followed him; and he taught them. 14 And as he spake in one of the cities, there saw him a leper, who, when he saw him, fell on his face, and beseeched him, saying, If thou wouldest, thou canst make me clean. 15 And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou made clean. 16 And as soon as he had spoken,立

he was made clean. 17 And Jesus said unto him, See thou tell no man; but go, shew thyself to the priest, and offer the gift that Moses commanded, for a sign unto them. 18 And when Jesus had come into Capernaum, there came him a centurion, whose servant was sick of the palsy. 19 And when he heard of Jesus, he sent unto him, saying, Sir, my servant lies at home paralysed, and is in great distress. 20 And Jesus said unto him, I will come and heal him. 21 And the centurion said unto him, Sir, I am not worthy that thou shouldest come under my roof; but only speak a word, and my servant shall be healed. 22 For I am a man under authority, having soldiers under me: and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servants, Do this, and they do it. 23 When Jesus heard it, he marvelled, and said unto those which followed him, Verily I say unto you, I have not found so great faith, not even in Israel. 24 And when Jesus came into the house, he saw him lying on the bed, full of leprosy. 25 And immediately he rose up before them, and took up the bed, and departed to his house, glorifying God. 26 And amazement took hold on all; and they were filled with fear, saying, We have seen strange things to day.

LUKE 5:27-32.

27 And after these things he went out into the country of Gennesaret, and into the sea of Galilee; and he taught the people. 28 And as he spake in one of the cities, there came him a leper, who, when he saw him, fell on his face, and beseeched him, saying, Sir, if thou wouldest, thou canst make me clean. 29 And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou made clean. 30 And as soon as he had spoken,立

¹ This is the true reading. The margin has, "He received him, and spake unto him." The text of the New Testament has, "He received him, and spake unto him."

MATT. 9.

Why eateth your ¹ Master with the publicans and sinners? ¹² But when he heard it, he said, They that are ² whole have no need of a physician, but they that are sick. ¹³ But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

MARK 2.

Jesus and his disciples: for there were many, and they followed him. ¹⁶ And the scribes ³ of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, ⁴ He eateth ⁵ and drinketh with publicans and sinners. ¹⁷ And when Jesus heard it, he saith unto them, They that are ² whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

LUKE 5.

scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? ³¹ And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. ³² I am not come to call the righteous but sinners to repentance.

§43. THE QUESTION ABOUT FASTING.

MATT. 9:14-17.

¹⁴ Then come to him the disciples of John, saying, Why do we and the Pharisees fast ⁶ oft, but thy disciples fast not? ¹⁵ And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. ¹⁶ And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. ¹⁷ Neither do men put new wine into old ⁷ wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

MARK 2:18-22.

¹⁸ And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? ¹⁹ And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. ²⁰ But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. ²¹ No man seweth a piece of undressed cloth upon an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. ²² And no man putteth new wine into old ⁷ wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins:

LUKE 5:33-39.

³³ And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. ³⁴ And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? ³⁵ But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. ³⁶ And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. ³⁷ And no man putteth new wine into old ⁷ wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. ³⁸ But new wine must

¹ Or, Teacher. ² Gr. strong. ³ Some ancient authorities read *and the Pharisees*. ⁴ Or, How is it that he eateth . . . sinners? ⁵ Some ancient authorities omit *and drinketh*. ⁶ Some ancient authorities omit *oft*. ⁷ That is, skins used as bottles.

Mark 2.

but they put new
fresh whiskers.

be yet into the world as we are.
And now I am going to the
old home desirous to rest in the
south. The old place will

44. THE INFIRM MAN AT THE POOL OF BETHESDA.

JUN. 1905. 5.

⁴ After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now to the east of Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. 3 In these lay a multitude of them that were sick, blind, halt, withered. 4 And a certain man was there, which had been thirty and eight years in his infirmity. 5 When Jesus saw him lying, and knew that he had been now a long time *in that*, i.e., he suffered so long. Wouldst thou be made whole? 6 The sick man answered him, Sir, I have no man, wherefore the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me, and takes it up unto himself. Arise, take up thy bed, and walk. 7 And straightway the man was made whole: and he took up his bed, and walked.

Now it was the sabbath on that day. 10 So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. 11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 They said unto him, Who is the man that said unto thee, Take up thy bed, and walk? 13 But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple, and saith unto him, Behold thou art made whole: sin no more, lest a worse thing befall thee. 15 The man went away, and told the Jews that it was Jesus which had made him whole. 16 And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now, and I work. 18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God of his own Father, making himself equal with God.

By Jesus therefore answered and said unto them,

JOHN 5.

come forth; they that have done good, unto the resurrection of life; and they that have ¹ done ill, unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35 He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. 36 But the witness which I have is greater than *that of John*: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. 37 And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you: for whom he sent, him ye believe not. 39 ²Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; 40 and ye will not come to me, that ye may have life. 41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive glory one of another, and the glory that cometh from ³the only God ye seek not? 45 Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

§45. THE DISCIPLES PLUCKING GRAIN.

MATT. 12: 1-8.

1 At that season Jesus went on the sabbath day through the cornfields: and his disciples were an hungered, and began to pluck ears of corn, and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him: 4 how he entered into the house of God, and ¹did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the

MARK 2: 23-28.

23 And it came to pass, that he was going on the sabbath day through the corn-fields; and his disciples ²began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Did ye never read what David did, when he had need, and was an hungered, he, and they that were with him? 26 How he entered into the house of God ³when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them

LUKE 6: 1-5.

1 Now it came to pass on a sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? 3 And Jesus answering them said, Have ye not read even this, what David did, when he was an hungered, he, and they that were with him: 4 how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the

¹ Or, practised. ² Or, Search the scriptures. ³ Some ancient authorities read the only one. ⁴ Some ancient authorities read in the days of Abiathar the high priest. ⁵ Many ancient authorities in *eat* *go*, in bread.

MATT. 12

priests; 5 or hearest not what was said in the law, when it was written the sabbath day that Moses made the temple? protesteth the sabbath, and calleth galling? 6 But I say unto you, That the Son of man is Lord of the Sabbath. 7 But if ye will hear, then is this preached unto you. 8 For the Son of man is not come to destroy men's souls, but to save them. 9 For the Son of man is Lord of the Sabbath.

MATT. 2.

that were with him. 27 And priests and Levites, and scribes, came to him, and said, Is it lawful to give a sabbath day to a man to wash his hand? 28 so that the Son of man is Lord even of the sabbath?

6

46. THE MAN WITH THE WILHRED HAND

MATT. 12-13.

¶ And he departed thence, and went into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him. 11 And he said unto them, What man shall there be of you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not let him loose? 12 And they said unto him, How well art thou proved! more valuable than a sheep! 13 Wherefore it is lawful to do good on the sabbath days. 14 Then said he unto them, Suppose a man have ten virgins, and they be called to the marriage supper of the son of man; and suppose that five of them be wise, and five foolish; 15 which five being foolish, when they had taken their lamps, left their oil in the vessel, and went to sleep; 16 but the other five took up their oil, and put it into their lamps; 17 so that they shone bright before the bridegroom, and the bridegroom came, and said unto them, Good men, enter ye into the marriage supper. 18 But when the foolish heard that, they began to say unto him, O master, we also knew thee, and followed thee; 19 why then have we not oil? 20 He said unto them, I have not oil to give to you; go ye to them that sell, and buy for yourselves.

MATT. 3.

¶ And he entered again into the synagogue; and there was a man there which had his hand withered. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he said unto the man that had his hand withered, Stand forth. 4 And he saith unto the people, I will that ye should be taught that it is good on the sabbath to do well; to give light, or to kill not; 5 for they held the sabbath; 6 which is the day of rest, and of solemn assembly, of consecration to the Lord; 7 wherefore the Son of man is Lord of the sabbath. 8 And he spake unto the people, saying, Obey the commandments of your fathers, and keep their commandments; 9 but if ye do not, then shall ye be destroyed; 10 for if ye do not, ye shall be destroyed.

MATT. 6-10-11.

¶ And he came to pass another sabbath day, and entered into the synagogue; and taught; and there was a man there which had his right ear plucked off; 12 and he asked him on the sabbath day; that they might accuse him. 13 And he said unto them, If a man shall fall into a pit on the sabbath day, will he not let him loose? 14 And they said unto him, Well said! 15 And he said unto them, Suppose a man have ten virgins, and they be called to the marriage supper of the son of man; and suppose that five of them be wise, and five foolish; 16 which five being foolish, when they had taken their lamps, left their oil in the vessel, and went to sleep; 17 but the other five took up their oil, and put it into their lamps; 18 so that they shone bright before the bridegroom, and the bridegroom came, and said unto them, Good men, enter ye into the marriage supper. 19 But when the foolish heard that, they began to say unto him, O master, we also knew thee, and followed thee; 20 why then have we not oil? 21 He said unto them, I have not oil to give to you; go ye to them that sell, and buy for yourselves.

PART V.

SECOND PERIOD OF THE GALILEAN MINISTRY.

FROM THE CHOOSING OF THE TWELVE UNTIL THE WITHDRAWAL INTO NORTHERN GALILEE.

§47. THE WIDE-SPREAD FAME OF CHRIST.

MATT. 4:23-25.

MATT. 12:15-21.

4:23 And ¹Jesus went about in all Galilee, teaching in their synagogues, and preaching the ²gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. **24** And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, ³possessed with devils, and epileptic, and palsied; and he healed them. **25** And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from beyond Jordan.*

12:15 And Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all, **16** and charged them that they should not make him known: **17** that it might be fulfilled which was spoken ⁴by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen: My beloved in whom my soul is well pleased: I will put my Spirit upon him,

MARK 3:7-12.

[LUKE 6:17-19.]

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, **8** and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing ⁵what great things he did, came unto him. **9** And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: **10** for he had healed many; insomuch that he came

17 down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases: **18** and they that were troubled with unclean spirits were healed. **19** And all the multitude sought to touch him: for power came forth from him, and healed *them* all.]

¹ Some ancient authorities read *he*. ² Or, *good tidings*: and so elsewhere. ³ Or, *demones*. ⁴ Or, *through*. ⁵ Or, *all the* *things that he did*.

MATT. 12.

And he shall declare judgment to the Gentiles.
 19 He shall not strive, nor cry abroad;
 Neither shall any one hear his voice in the streets.
 20 A bruised reed shall he not break;
 And smoking flax shall he not quench;
 Till he send forth judgment unto victory,
 21 And in his name shall the Gentiles hope.

MATT. 3.

much that as many as had passed by pressed him, saying, that they might touch his garments. 11 And the unclean spirits, whenever they saw him, fell down before him, and cried, saying, Then art thou the Son of God. 12 And he charged them much that they should not make him known.

§48. THE CHOOSING OF THE TWELVE

MATT. 10:2-4.

12 Now the names of the twelve apostles are these: The first, Simon, who is called Peter; and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus; and Thaddaeus; 4 Simon, called Thaddeus; Judas Iscariot, who also betrayed him.

MATT. 3:13 TO 14.

13 And he going up into the mountain, called them together; and he said unto them, 14 If ye will follow me, then let me call you my discipul-
 12 And it came to pass in those days, that Jesus went out from Nazareth into Galilee, and was teaching in the synagogues; and he was mar-
 13 And he said unto them, Follow me, and I will make you fishers of men. 14 And he called four, and they were immediately com-
 14 And he said unto them, Follow me, and I will make you fishers of men. 15 And straightway they forsook their nets, and followed him. 16 And when he
 15 And he said unto them, Come ye after me, and I will make you fishers of men. 16 And straightway they forsook their nets, and followed him. 17 And when he
 16 And he said unto them, Come ye after me, and I will make you fishers of men. 17 And straightway they forsook their nets, and followed him. 18 And he said unto them, 19 Follow me, and I will make you fishers of men. 20 And straightway they forsook their nets, and followed him. 21 And he said unto them, 22 Come ye after me, and I will make you fishers of men. 23 And straightway they forsook their nets, and followed him. 24 And he said unto them, 25 Come ye after me, and I will make you fishers of men. 26 And straightway they forsook their nets, and followed him. 27 And he said unto them, 28 Come ye after me, and I will make you fishers of men. 29 And straightway they forsook their nets, and followed him. 30 And he said unto them, 31 Come ye after me, and I will make you fishers of men. 32 And straightway they forsook their nets, and followed him. 33 And he said unto them, 34 Come ye after me, and I will make you fishers of men. 35 And straightway they forsook their nets, and followed 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straightway they forsook their nets, and followed him. 99 And he said unto them, 100 Come ye after me, and I will make you fishers of men. 101 And straightway they forsook their nets, and followed him. 102 And he said unto them, 103 Come ye after me, and I will make you fishers of men. 104 And straightway they forsook their nets, and followed him. 105 And he said unto them, 106 Come ye after me, and I will make you fishers of men. 107 And straightway they forsook their nets, and followed him. 108 And he said unto them, 109 Come ye after me, and I will make you fishers of men. 110 And straightway they forsook their nets, and followed him. 111 And he said unto them, 112 Come ye after me, and I will make you fishers of men. 113 And straightway they forsook their nets, and followed him. 114 And he said unto them, 115 Come ye after me, and I will make you fishers of men. 116 And straightway they forsook their nets, and followed him. 117 And he said unto them, 118 Come ye after me, and I 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And straightway they forsook their nets, and followed him. 180 And he said unto them, 181 Come ye after me, and I will make you fishers of men. 182 And straightway they forsook their nets, and followed him. 183 And he said unto them, 184 Come ye after me, and I will make you fishers of men. 185 And straightway they forsook their nets, and followed him. 186 And he said unto them, 187 Come ye after me, and I will make you fishers of men. 188 And straightway they forsook their nets, and followed him. 189 And he said unto them, 190 Come ye after me, and I will make you fishers of men. 191 And straightway they forsook their nets, and followed him. 192 And he said unto them, 193 Come ye after me, and I will make you fishers of men. 194 And straightway they forsook their nets, and followed him. 195 And he said unto them, 196 Come ye after me, and I will make you fishers of men. 197 And straightway they forsook their nets, and followed him. 198 And he said unto them, 199 Come ye after me, and I will make you fishers of men. 200 And straightway they forsook their nets, and followed him.

LUKE 6.

diseases; 18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him: for power came forth from him, and healed them all.

§49. THE SERMON ON THE MOUNT.

MATT., chs. 5, 6, 7, [8: 1].

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him; 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 ¹Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is

LUKE 6: 20-49.

20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled.

Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you, ye that are full now! for ye shall hunger.

Woe unto you, ye that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

¹ Some ancient authorities transpose ver. 4 and 5.

MAY 5.

your reward in heaven; for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For

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I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: 22 but I say unto you, that every one who is angry with his brother¹ shall be in danger of the judgement: and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever shall say, ³Thou fool, shall be in danger ⁴of the ⁵hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 ^aAgree with thine adversary quickly, whiles thou art with him in the way: lest haply the adversary deliver thee to the judge, and the judge ^bdeliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not commit adultery: 28 but I say unto you, that every one that

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¹ Many ancient authorities insert *between them*. ²An expression of contempt. ³Or, *Morik*, a Hebrew expression of condemnation. ⁴Gk. *unto or into*. ⁵Gk. *Chthonion of fire*. ^aSome ancient authorities omit *deliver thee*.

^b Luke 12: 52, 50. For as thou art going before thine adversary before the magistrate, on the way give diligence to be quit of him; ^clest haply he take thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. I say unto thee, 'Thou shalt by no means come out thence, till thou have paid the very last mite.' (195)

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looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. 31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorce: 32 but I say unto you, that every one that putteth away his wife, saying for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

33 Again, ye have heard that it was said to them of old time, Thou shalt not to swear by thyself, but thou shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God: 35 nor by

1 2 3 4

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by the earth, for it is the footstool of his feet; nor ¹ by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 ² But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of ³ the evil one.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not ⁴ him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. 41 And whosoever shall ⁵ compel thee to go one mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the ⁶ publicans the same? 47 And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the

LUKE 6.

27 But I say unto you which hear, Love your enemies, do good to them that hate you, ²⁸ bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 ³ And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do ⁷ them good, and lend, ⁷ never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful,

¹ Or, toward. ² Some ancient authorities read *But your speech shall be.* ³ Or, evil: as in ver. 30; vi. 13. ⁴ Or, evil. ⁵ Gr. impress. ⁶ That is, collectors or renters of Roman taxes; and so elsewhere. ⁷ Some ancient authorities read *despairing of no man.*

* Cf. Matt. 7:12.

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same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

6. 1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. **3** But when thou doest alms, let not thy left hand know what thy right hand doeth: **4** that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. **6** But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall recompense thee. **7** And in praying, use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. **8** Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. **9** After

the next question of the scribe,

10 And he saith unto him, What must I do to inherit the kingdom of heaven? **11** He said unto him, If thou wilt enter into the kingdom of heaven, keep the commandments. **12** And he said unto him, Which? **13**

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even as your Father is merciful.

Take up your bed and walk

MARCH, 6.

this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name, 10 Thy kingdom come, Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from 'the evil one.' 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face: 18 that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompence thee.

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where the treasure is, there

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¹ See notes at the end of the *Order of Service*. Many authorities, some ancient, but with variations, add *For thine is* before *glory and power, now and for ever, world without end.* Amen. *For thine is* being omitted by request.

Matthew 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

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will thy heart be also. 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Pithole the fishes of the sea; nay, that they should not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto his stature? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. 29 Yet I

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concern

the lily of the field, &c. The lily of the field is the common lily, which grows wild in the fields, and is not cultivated. It is a small plant, with a few leaves, and a single flower, which is white, and has a strong fragrance. It is a symbol of purity and innocence.

The fishes of the sea, &c. The fishes of the sea are the various species of fish that live in the sea, and are caught by men for food. They are numerous, and of various kinds, and are a valuable resource for man.

The raiment of the lily, &c. The raiment of the lily is the garment that is worn by the lily, and is composed of the leaves and petals of the flower. It is a delicate and fragrant garment, and is a symbol of purity and innocence.

The raiment of the lily, &c. The raiment of the lily is the garment that is worn by the lily, and is composed of the leaves and petals of the flower. It is a delicate and fragrant garment, and is a symbol of purity and innocence.

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say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7:1 Judge not, that ye be not judged. 2 For with what judgement ye judge, ye shall be judged: ^aand with what measure ye mete, it shall be measured unto you.

[Paragraph continued on next page.]

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37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. ^aFor with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? 40 ^bThe disciple is not above

his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. (§63.)

^a Mark 4: 24. With what measure ye mete it shall be measured unto you: and more shall be given unto you. (§57.)

^b Matt. 10: 24. A disciple is not above his master, nor a servant above his lord. (§64.)

^c John 13: 10. A servant is not greater than his lord; neither one that is sent greater than he that sent him. (§133.)

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3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how will thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thy own eye? 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone? 10 or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask

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him? master, when a servant smiteth another, and it is his master's servant, and another smiteth the master, shall it be considered that the master is in thine own eye? or art thou not considerest not the beam that is in thine own eye? sayest thou, how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself hast not cast out the beam that is in thine own eye? Therefore, as ye desire, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

[Paragraph continued on next page]

¶ 1. In the days of Jesus Christ, when he was teaching in the temple, he said to the chief priests and the scribes, and the elders of the people, "What think ye of the Christ? whose son is he?" They said, "The Christ is the son of David." He said unto them, "How then doth the scripture say, 'David saith, I ascended into heaven, and dwelt with God'?"

¶ 2. The chief priests and the scribes answered him, "He spake blasphemously, and thou hearest him not?" Jesus said unto them, "It is written, 'Thou art my son, today have I begotten thee.' How then can ye say, that the Christ is the son of David?"

MATT. 7.

him? 12 ^aAll things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 ^bEnter ye in by the narrow gate: for wide ^cis the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. 14 ^dFor narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. 16 ^eBy their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord,

LUKE 6.

43 ^fFor there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom

^a In the authorities that I have seen. ^b Many ancient authorities read *How narrow is the gate, etc.*

^c Matt. 7:13.

^d Matt. 7:13. ^e See to enter, etc., in margin, above; for many, I say unto you, shall seek to enter in, and shall not be able.

^f Matt. 7:17. If thou makest the tree good, etc. If its fruit good; or make the tree corrupt, and its fruit corrupt, for the tree is known by its fruit. You, the *seed* of vipers, how can ye, being evil, speak good things? for out of the abundance of the *evil* *treasure* in your hearts, etc. The good man out of his good treasure bringeth forth good things, and the evil man out of his evil treasure bringeth forth evil things. (§55.)

MARCH, 1912.

did we not prophesy by thy name, and by the name cast out devils, and by thy name do many mighty works?" 23

And when I spake unto them, I said, know ye? I came from my people with full impurity,
24 I have one therefore which heareth these words of mine,
and doeth them, shall be likened unto a wise man, which built his house upon the rock;
25 and the house standeth; for it was founded upon the rock.
26 And every one that heareth these words of mine, and doeth them, shall be likened unto a foolish man, which built his house upon the sand;
27 and when the rain cometh down, and the winds blow, and smite upon
that house, it shall fall, and great was the fall thereof.

27. *A. tenuis* (L.) Benth. (Fig. 10).—A small tree up to 10 m. tall, with a trunk 10-15 cm. in diameter; bark smooth, greyish brown; lvs. alternate, elliptic-lanceolate, 10-15 cm. long, 3-4 cm. wide, acute at apex, obtuse at base, entire, glabrous; panicle terminal, branched, 15-20 cm. long, bearing numerous small lvs.; fls. white, 5-petaled, 5 mm. in diameter, numerous, appearing in great numbers in the upper part of the panicle; fruit a drupe, 10-12 mm. in diameter, yellowish green, with a single large seed.

BEST ATTEMPTS
OF THE THIRTY-
NINE COUNTRIES
TO WHICH

$$B = \{ \cdot \}$$

MATT. 8.

Lord, my ¹ servant lieth in the house sick of the palsy, grievously tormented. ⁷ And he saith unto him, I will come and heal him. ⁸ And the centurion answered and said, Lord, I am not ² worthy that thou shouldest come under my roof: but only say ³ the word, and my ¹ servant shall be healed. ⁹ For I also am a man ⁴ under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ⁵ servant, Do this, and he doeth it. ¹⁰ And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, ⁶I have not found so great faith, no, not in Israel. ¹¹ And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: ¹² ^abut the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. ¹³ And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the ¹ servant was healed in that hour.

LUKE 7.

² And a certain centurion's ⁵ servant, who was ⁸ dear unto him, was sick and at the point of death. ³ And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his ⁵ servant. ⁴ And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: ⁵ for he loveth our nation, and himself built us our synagogue. ⁶ And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not ² worthy that thou shouldest come under my roof: ⁷ wherefore neither thought I myself worthy to come unto thee: but ⁹ say the word, and my ¹ servant shall be healed. ⁸ For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my ¹ servant, Do this, and he doeth it. ⁹ And when Jesus heard these things, he marvelled at him, and turned and said unto

¹ Or, boy. ² Gr. sufficient. ³ Gr. with a word. ⁴ Some ancient authorities insert set: as in Luke vii. 8. ⁵ Gr. bond-servant. ⁶ Many ancient authorities read With no man in Israel have I found so great faith. ⁷ Gr. recline. ⁸ Or, are thou to him? Or, honourable with him. ⁹ Gr. say with a word.

^a Matt. 13:42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

^a Matt. 13:50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

^a Matt. 22:13. And cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. (§24.)

^a Matt. 24:51. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§131.)

^a Matt. 25:30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§131.)

^a Luke 13:28. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. (§98.)

7

the multitude were with him.
I say unto you, That there
so great a prophet as John
has not been since the world
beginning; and that a great
prophet is he who cometh after
the servant who is sent.

§51. THE RAISING OF THE WIDOW'S SON AT NAIN.

LUKE 7:11-17.

11 And it came to pass soon afterwards, that he went to a city called Nain: and his disci-
ples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother: and she was a widow. and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and they that stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead, sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. 17 And this report went forth concerning him in the whole of Judaea, and all the region round about.

§52. JOHN THE BAPTIST'S LAST MESSAGE.

MATTHEW 11:2-14.

2 Now when John heard in the prison the works of the Christ, he sent by his dis-
ciples, 3 and said unto him, Art thou he that cometh? or lookest we for another? 4 And Jesus answered and said unto them, Go your way and tell John the tidings which ye do hear: and see, 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up: and the poor have good news preached to them. 6 And blessed is he whosoever shall find the occasion of strengthen-
ing in me.

LUKE 7:18-23.

18 And the disciples of John told him of all these things. 19 And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that comest, or look we for another? 20 And when the men were come into him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that comest, or look we for another? 21 In that hour he healed many of diseases and plagues and evil spirits: and on many that were blind he bestowed sight. 22 And he answered and said unto them, Go your way and tell John what ye have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear: and the dead are raised up: and the poor have good tidings preached to them.

MATT. 11.

7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. 9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet be that is ² but little in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive it, this is Elijah, which is to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplace, which call unto their fellows, 17 and say, We piped unto you, and ye did not dance;

¹ Many a violent time have we had since the time of a prophet. ² Gr. lesser. ³ On him. ⁴ Some ancient manuscripts add, "On the dragon."

which receive not the law and the prophets, ⁵ even until John: from that time the gospel of the kingdom of God preacheth, and every man entereth violently into it. (103.)

LUKE 7.

23 And blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? 25 But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. 27 This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet be that is ² but little in the kingdom of God is greater than he. 29 And all the people when they heard, and the publicans, justified God, ³ being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, ⁴ being not baptized of him. 31 Whereunto then shall I liken the men of this generation, and to what are they like? 32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we waited, and ye did

May, 11.

we wailed, and ye did not mourn. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! 20 And智慧 is justified by her works.

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§53. ANOINTING OF JESUS IN THE HOUSE OF SIMON THE PHARISEE

Lxxvii

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman, which was a sinner, came in, and when she knew that he was sitting at meat in the Pharisee's house, stood at the right hand of al anointer of ointment. 38 and standing behind him, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 A certain lender had two debtors: the one owed five hundred pence, and the other forty. 42 When they had no wherewithal to pay, he forgave them both. Which of them therefore will I love more? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water to my feet; but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loveth much: to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say, Within themselves, Who is this that even forgiveth sins? 50 And he said unto the woman, Thy faith hath saved thee: go in peace.

54. CHRIST'S COMPANIONS ON HIS SECOND PREACHING TOUR.

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§55. WARNINGS TO THE Scribes AND PHARISEES: "AN ETERNAL SIN."

MATT. 12: 22-45.

22 Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Is this the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself: how then shall his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 28 But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house. 30 He that is not with me is

MARK 3: 19b-30.

19 And he cometh ⁴ into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and By the prince of the devils casteth he out the devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. 27 But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: 30 because they said, He hath an unclean spirit.

LUKE 11: 14-36.

14 And he was casting out a ⁵ devil which was dumb. And it came to pass, when the ⁵ devil was gone out, the dumb man spake; and the multitudes marvelled. 15 But some of them said, ⁶ By Beelzebub the prince of the ² devils casteth he out ² devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ⁷ and a house divided against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out ² devils ⁸ by Beelzebub. 19 And if I ⁹ by Beelzebub cast out ² devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I by the finger of God cast out ² devils, then is the kingdom of God come upon you. 21 When the strong man fully armed guardeth his own court, his goods are in peace: 22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour

⁴ τέλειον μέτρον. ⁵ Κραξάν μανίαν. ⁶ Βασιλεὺς τῶν δαιμόνων. ⁷ Γεγ. Ιερεμία. ⁸ Οὐ, καὶ οὐκ εἰσελθεῖσεν ἡρεμόντης.

⁹ Λουκ. 12: 10. And every one who resisteth me to the last against the Son of man, it shall be forgiven him: but if any man that blasphemeth against the Holy Spirit it shall not be forgiven. (§55.)

May 12.

against me; and he that gathereth not with me scattereth unto you. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men: but the blasphemy against the Spirit shall not be forgiven.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but who soever shall speak against the Holy Spirit, it shall not be forgiven him; in other words, this world, wherein that which is to come is. 33 If therefore the tree be good, its fruit also will be good; or if the tree be evil, its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how are ye being evil, seeing good? for ye are not better than the children of the devil, the moon speaks this.

35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, That every evil word that cometh out of the mouth shall be given account thereof in the day of judgment: for out of the words of men shall the just be justified; and the wicked shall be condemned.

37 Then followed he them,

saying, All ye that labour and

hunger after righteousness, come

unto me: for I have compassion on you.

38 Come unto me all ye that labour and are heavy laden, and I will give you rest.

39 Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.

40 For my yoke is easy, and my burden is light.

41 Then said the scribes and pharisees, This man receiveth罪人

to himself, and loveth them not. But Jesus said, Forasmuch as ye shut up the kingdom of heaven before men, it shall be

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given to the publicans and et alii: 42 And he that is not with me is against me: and he that gathereth not with me scattereth.

43 Then came to him

the publicans and et alii:

44 And when he was

about to eat with them,

45 They saw that he

ate with publicans and et alii:

46 And they said unto his

wife, Behold, thy husband

eats with publicans and et alii:

47 When she heard it, she

answered them, saying, We

do not know what he doth.

MATT. 12.

see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah: and behold, ²a greater than Jonah is here. 42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon: and behold, ²a greater than Solomon is here. 43 But the unclean spirit, when ¹he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then ²he saith, I will return into my house whence I came out: and when ¹he is come, he findeth it empty, swept, and garnished. 45 Then goeth ¹he, and taketh with ¹himself seven other spirits more evil than ¹himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

LUKE 11.

waterless places, seeking rest; and finding none, ²he saith, I will turn back unto my house whence I came out. 25 And when ¹he is come, ²he findeth it swept and garnished. 26 Then goeth ¹he, and taketh ²him seven other spirits more evil than ¹himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bear thee, and the breasts which thou didst suck. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ²a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah: and behold, ²a greater than Jonah is here.

¹Gr. *sea-monster*.²Gr. *more recent*.Or, *it*. ⁴Or, *itself*.

I. 11

Mark 3:33-35. 10th
 Light and darkness, good and evil, are contrasted in the New Testament. The former is the kingdom of God; the latter, the kingdom of Satan. They which enter not into the Kingdom of God, they abide in the Kingdom of darkness. 33 And there cometh a thing out of the body, and it speaketh, saying, The body also is full of evil; 34 when it is evil, no man can call it full of darkness. 35 Therefore, when the body is full of evil, that is in the body, it abideth in darkness. 36 It therefore follows, that if the body be full of light, it abideth in light; if the body be full of darkness, it shall abide in darkness; 37 dark, as when the lamp, with its bright shining, doth give thee light.

§56. THE TRUE KINDRED OF CHRIST.**MARK 12:49-50.**

49 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 50 And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. 51 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 52 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! 53 For ever shall do the will of God,

MARK 3:34-35.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him. 32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answereth them, and saith, Who is my mother and my brethren? 34 And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! 35 For we, soever shall do the will of God,

Luke 8:19-21.

19 And there came to him his mother and brethren; and they could not come at him for the crowd. 20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee. 21 But he answered and said unto them, My mother and my brethren are these who do the word of God, and do it.

¹⁸ See also last chapter, note ver. 47.

¹⁹ Mark 3:34. Neither do men light a lamp and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 1 Cor. 3:22. And we are His workmanship, created in Christ Jesus for good works, which God hath before ordained that we should walk in them.

²⁰ Mark 6:22-23. Then came unto him the ruler of the synagogue of Capernaum, and besought him that he would receive his servant, which lay sick at home.

²¹ Mark 6:24-25. But he received him not; yet they which were with him marveled, because the darkness did wondrously.

MATT. 12.

whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

MARK 3.

the same is my brother, and sister, and mother.

§57. THE PARABLES BY THE SEA.

MATT. 13: 1-53.

1 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat: and all the multitude stood on the beach. 3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow; 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up, and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 Ife that hath ears¹, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in

MARK 4: 1-34.

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching, 3 Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky *ground*, where it had not much earth: and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched: and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. 9 And he said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the

LUKE 8: 4-18.

4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: 5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. 7 And other fell amidst the thorns; and the thorns grew with it, and choked it. 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 And he said, Unto you it is

¹ Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

MAT. 13.

parables? 11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven; but to them it is not given. 12 For whosoever hath, to him shall be given; and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. 14 And this is fulfilled the prophecy of Isaias, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:

15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed:
Lest they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turning aside,
And I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that unto many prophets and righteous men it was granted to see the kingdom of heaven, and saw them afar off; but the things were revealed unto them, and heard the voice.

MARK 4.

parables. 11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are made plain: 12 that seeing they may see, and hearing they may hear, and understanding.

parables. 13 Therefore speak I to you in parables; because they seeing see not, and hearing hear not, and understanding understand not, lest turning aside they may turn again, leaving they may not understand.

MATT. 13.

18 Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

MARK 4.

13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. 16 And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while: then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18 And others are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

21 And he said unto them, a Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? 22 b For there is nothing hid, say that it should be manifested;

LUKE 8.

11 Now the parable is this: The seed is the word of God. 12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. 15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

^a Or, *as*

^a Matt. 5:15. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. (§52.)

^b Luke 8:33. No man when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. (§55.)

^b Matt. 10:26. For there is nothing covered, that shall not be revealed; and hid, that shall not be known.

(§54.)

^b Luke 12:2. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. (§55.)

Matt. 13.

Mark 4.

8.

neither was *anything* made secret, but that it should come to light. 23 If any man hath ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you. 25 Notice that he that soweth seed in his field: 26 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 27 But when the blade sprang up, and brought forth fruit, then appeared the tares also. 28 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? wherefore then hath it tares? 29 And he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? 30 But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat with them; 31 Let both grow together until the harvest; and in the time of the harvest I will say to the

reapers, Gather in my tares; but leave the wheat standing in the field. 32 For this my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should bring in my kingdom by force. 33 But now is my kingdom not from hence; but from heaven: it cometh into the earth not that ye should see it; for it is your fathers' kingdom. 34 Therefore do I say unto you, That the kingdom of God cometh not with observation: 35 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade sprang up, and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? wherefore then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest haply while ye gather up the tares, ye root up the wheat with them; 30 Let both grow together until the harvest; and in the time of the harvest I will say to the

reapers, Gather in my tares; but leave the wheat standing in the field.

Matt. 13:24. At first sight this parable seems to teach that the kingdom of God is to be manifested in the world, and that the true believers are to be gathered together, and the false ones left to perish. But this is not so. The parable is to be understood as teaching that the kingdom of God is to be manifested in the world, and that the true believers are to be gathered together, and the false ones left to perish. (See Matt. 13:24.)

Matt. 13:25. I do not understand this parable as teaching that the true believers are to be gathered together, and the false ones left to perish. (See Matt. 13:25.)

MATT. 13.

reapers gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 ^aAnother parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 ^bAnother parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three ^cmeasures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken ^d by the prophet, saying,

MARK 4.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth ^ebeareth fruit of herself: first the blade, then the ear, then the full corn in the ear. 29 But when the fruit ^fis ripe, straightway he ^g putteth forth the sickle, because the harvest is come.

30 ^aAnd he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 ^gIt is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, growtheth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it: 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

^aThe word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half. ^bOr, through ^cOr, yeileth ^dOr, adonoth ^eOr, vendeth ^fOr, As unto.

^gLuke 13: 35, 36. He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree, and the birds of the heaven lodged in the branches thereof. (§97.)

^hLuke 13: 20, 21. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened. (§97.)

Matt. 13.

I will open my mouth in parable:
I will utter things hidden
from the foundation of
the world.

36 Then he left the multitudes, and went into the house; and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man: 38 and the tares are the works of the devil. 39 And the good seed are the sons of the kingdom: and the tares are the sons of the evil one: 40 and the enemy that sowed them is the devil; and the harvest is the end of the world: and the reapers are angels. 41 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 42 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, straying, and them that do evil: 43 and shall cast them into a furnace of fire; there shall be the weeping and gnashing of teeth. 44 Then shall the righteous shine forth as the sun in the kingdom of their Father.

Matthew 13. 36-43. — *See also* Matt. 12. 38-45.

¹ Matthew 13. 36. — *See also* Matt. 12. 38-45.

² Matthew 13. 37. — *See also* Matt. 12. 38-45.

³ Matthew 13. 38. — *See also* Matt. 12. 38-45.

⁴ Matthew 13. 39. — *See also* Matt. 12. 38-45.

⁵ Matthew 13. 40. — *See also* Matt. 12. 38-45.

⁶ Matthew 13. 41. — *See also* Matt. 12. 38-45.

Matthew 13. 44. — *See also* Matt. 12. 38-45.

¹ Matthew 13. 44. — *See also* Matt. 12. 38-45.

² Matthew 13. 45. — *See also* Matt. 12. 38-45.

³ Matthew 13. 46. — *See also* Matt. 12. 38-45.

⁴ Matthew 13. 47. — *See also* Matt. 12. 38-45.

⁵ Matthew 13. 48. — *See also* Matt. 12. 38-45.

⁶ Matthew 13. 49. — *See also* Matt. 12. 38-45.

MATT. 13.

Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach: and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in ^{the} end of the world: the angels shall come forth, and sever the wicked from among the righteous, ⁵⁰ and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence.

¹ Or, *for furtherance*. ² Or, *In regard*. ³ Or, *the consummation of the age*.

⁴ Cf. Matt. 13:42 and references thereto.

58. THE SAILING OF THE BOAT

MAY 8 [18, 22, 27]

¶ 1 Now when Jesus saw great multitudes coming to him, he gave commandment to his disciples that they should go into another ship.

¶ 2 And when he was entered into a boat, he said to his disciples, Follow me. ¶ 3 And it came to pass that the boat was crowded with the people, for it was a small boat. ¶ 4 And they began to sink, and awaked from their sleepings. Say ye, Lord, we perish. ¶ 5 And he said unto them, Why are ye afraid? O ye of little faith! ¶ 6 Then he arose, and rebuked the winds and the sea; and there was a great calm. ¶ 7 And those in the boat worshipped him, saying, What manner of man is this, that even the winds and the sea obey him?

MAY 4 [23, 24]

8

¶ 5 And on that day, when evening was come, he said to his disciples, Let us go over to the other side. ¶ 6 And he left the multitude, took a boat with him, even as he was alone, and his disciples. And other boats were with him. ¶ 7 And it came to pass that a great storm of wind arose, and the waves beat into the boat, insomuch that the boat was now filling. ¶ 8 And he himself was in the stern, asleep on the cushion; and his disciples woke him, and say unto him, Master, rebuke this tempest, that we perish. ¶ 9 And he arose, and rebuked the wind and the sea, and said unto the sea, Peace, be still. ¶ 10 And the wind ceased, and there was a great calm. ¶ 11 And he said unto them, Why are ye afraid? have not I power here? ¶ 12 And they were filled with awe, and said one to another, Who then is this, that even the winds and the sea obey him?

59. THE GAIAMENT DEMONIAC

MAY 8 [28, 31]

¶ 1 And when he was come to the other side into the country of the Gaiamenti, there met him two men possessed with devils, crying out of the top of a mountain, so that many fear could be seen that they were. And he said to them, What manner of spirits are these? and who sent you? ¶ 2 And he said to them, We have no ruler but the devil. ¶ 3 So forth he said to them, Go forth from these men.

MAY 5 [29, 30]

¶ 4 And he said to them, Go forth, ye unclean spirits. ¶ 5 And they went forth, and came out of the man, and went into a herd of swine; and the swine ran away into the sea, and perished. ¶ 6 And when the men saw what had been done, they ran into the city, and brought him to the chief priests and elders, saying, ¶ 7 We have heard that this man is a prophet, and that he doeth many mighty works by the power of God. ¶ 8 And they sent unto him a woman which had an infirmity of eighteen years, and was bowed together, and could not stand up straight. ¶ 9 And when Jesus saw her, he called her, and said unto her, Daughter, be of good cheer; thy sins are forgiven thee.

MAY 8 [29, 31]

¶ 10 And when the scribes and Pharisees saw that he forgave sins, they said unto him, Who can forgive sins but God only? ¶ 11 And Jesus said unto them, The Son of man also has power on earth to forgive sins. ¶ 12 And he said unto the woman, Thy sins are forgiven thee. ¶ 13 And when the people saw it, they marvelled, and glorified God, who had given such power unto man.

MATT. 8.

time? 30 Now there was afar off from them a herd of many swine feeding. 31 And the devils besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. 33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with devils. 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.

MARK 5.

fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and worshipped him: 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. 8 For he said unto him, Come forth, thou unclean spirit, out of the man. 9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there on the mountain side a great herd of swine feeding. 12 And they besought him, saying, Send us into the swine, that we may enter into them. 13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. 14 And they that fed them fled, and told it in the city and in the country. 15 And they came to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, over him that

LUKE 8.

him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. 29 For he commanded the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the devil into the deserts. 30 And Jesus asked him, What is thy name? And he said, Legion; for many devils were entered into him. 31 And they intreated him that he would not command them to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. 33 And the devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. 34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. 35 And they went out to see what had come to pass: and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. 36 And they that saw it told them how he that was possessed with devils was made whole. 37 And all the people of the country of the Gerasenes round about asked him that

¹ Or, *Devon*. ² Or, *about*.³ Or, *for a while*. ⁴ Or, *of a long time*.⁵ Gr, *demon*. ⁶ Or, *saved*.

MAY 5.

8

had the legions and they were afraid to go near him. And they that saw it fled from him. And it declaimed unto them, I will be your master. And he was possessed with devils, and he was casting them out, running like swine. 17. And when he had cast out many devils, they sought to possess him, that he might depart from his followers. 18. And when he was entering into a city, he that had been possessed by a devil, possessed with devils, besought him that he might not be sent away, whilom he was sent. 19. And he suffered him to abide with him, but saith unto him, Go to the house unto thy masters, and tell them how great things the Lord hath done for thee, and what he hath moreover done for thee. 20. And he went his way, and told all the people, In Damascus, how great things Jesus had done for him, who all marveled.

§ 60. THE RISING OF JAMES'S DAUGHTER.

8

MAY 9. 1 Cor. 18-21.

¶ 1. And he entered into a city, and there he was received over all the people, and he gave them the good news of the kingdom of God, and he gave them evidence.

¶ 2. When he was going into a certain town, he saw a man possessed with a spirit, who did not let him sleep, day nor night, because he rent him, and he cried, saying, What have we to do with you, Jesus of Nazareth? You come to destroy us. We know who you are, the Holy One of God. 3. And he rebuked him, and he came out of him, and he was healed. 4. And when he was passing through the town, he saw a woman, which was a harlot, sitting at the gate, and he said unto her, Repent, and he came out of her. 5. And when he was passing through another town, he saw a man, which was blind from his birth, and he said unto him, Be of good cheer, your sins are remitted unto you.

¶ 6. And when he was passing through another town, he saw a man, which was lame from his birth, and he said unto him, Your sins are remitted unto you. 7. And when he was passing through another town, he saw a man, which was blind from his birth, and he said unto him, Your sins are remitted unto you.

MATT. 9.

20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be made whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath ²made thee whole. And the woman was ¹made whole from that hour.

MARK 5.

25 And a woman, which had an issue of blood twelve years, 26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment. 28 For she said, If I touch but his garments, I shall be ¹made whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her ³plague. 30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath ²made thee whole; go in peace, and be whole of thy ³plague.

35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the ⁴Master any further? 36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only

LUKE 8.

43 And a woman having an issue of blood twelve years, which ⁶had spent all her living upon physicians, and could not be healed of any, 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanch'd. 45 And Jesus said, Who is it that touched me? And when all denied, Peter said, ⁷and they that were with him, Master, the multitudes press thee and crush thee. 46 But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath ²made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead: trouble not the ⁴Master. 50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be ¹made whole. 51 And when he came to the

¹Or, cured. ²Or, saved thee. ³Or, expurgate. ⁴Or, Teacher. ⁵Or, everheirring. ⁶Some ancient authorities omit had spent all her living upon physician, and. ⁷Some ancient authorities omit and they that were with him.

Mark 5.

Mark 5.

8

believe. 37 And he said unto him, Come thou after me, and learn. And he suffered him to do so. And they came to the Galilean sea: and straightway he entered into a ship with his disci-
ples: and he went out thence into the sea; and he made unto them a sign, saying, Follow me. 38 And there were many ships in that place: because that they were come to take up the fish. And he said unto them, Let us go into the land over against you, and I will make you fishmen. 39 And they said unto him, We will follow thee, Rabbouni. 40 And he said unto them, Come ye after me, and let me teach you. 41 And they said unto him, We will follow thee, if thou wouldest let us first go to bid farewell to our houses. 42 And he said unto them, Go your ways: for I will send you forth to catch men as fish. 43 And he sent them forth: and he went up into the boat, and he said unto them, Follow me. 44 And it was about the fourth hour, when they came into a lake of Gennesaret. 45 And straightway he saw two boats standing by the lake: but the men that were in them were casting their net into the lake; for their net was full. 46 And he said unto them, Come ye into the boat, and I will send you forth. 47 And they came into the boat: and straightway he came out of the land into the boat; and there was a great tempest in the lake: so that the boat was covered with waves; but he was sleeping. 48 And his disciples came to him, and awoke him, saying, Master, we are perishing: for the wave dasheth upon us continually; and we cannot cover the boat. 49 And he said unto them, Why are ye afraid? have ye not yet learned that I am in you? 50 And he arose, and rebuked the wind and the waves: and there was a great calm. 51 And he spake unto his disci-
ples, saying, Of what ye have seen, tell ye my brother James. 52 And they went away into the land of Galilee: and there he met them, and said unto them, All power is given unto me in heaven and in earth. 53 And he sent them to preach the gospel to every creature; 54 and to heal the sick, and to raise the dead, and to cleanse lepers, and to cast out devils: 55 and whatsoever ye shall require, it shall be given unto you. 56 Let these words therefore depart from you: 57 for it shall be, that when these things shall be, all nations shall look on them, and shall see that I am in you.

§61. THE TWO BLIND MEN, AND THE DUMB DEMONIAK.

Mark 9. 27-34.

27 And as Jesus passed by from thence, two blind men followed him, crying. Hearken unto us, O Master. And when he was gone into the house, his disciples asked him, What shall we do? 28 And he said unto them, Let us go into the town of Bethsaida. 29 And when he was come into the town, he went into one of the houses: and the dumb man was brought unto him. 30 And when Jesus saw him, he rebuked the unclean spirit, and said unto him, Be thou dumb no more, and speak. 31 And the spirit answered him, Thou art the Christ, the Son of God: and straightway he cried out, saying, Jesus, I beseech thee, that I may see. 32 And Jesus said unto him, Go thy way; thine eyes shall be opened. 33 And straightway he received his sight, and followed Jesus, rejoicing, and praising God: and all the people heard him, and were amazed, saying, Behold a wonderfull work of God! 34 And when Jesus was come into Capernaum, straightway he was asked by the pharisees, What sign shewest thou? or what is the doctrine of thy teaching? 35 And he said unto them, You know not what it is, to touch a leper; but if I say, I am able to cleanse thee, what sign shewest thou? 36 And he said unto them, That the blind receive their sight, and the lame walk, and the lepers be cleansed, and the dead be raised, and the dumb speak; 37 and I bring good news to the poor, and tell the gos-

§62. SECOND REJECTION AT NAZARETH.

MATT. 13: 54-58.

54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. 4 But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

MARK 6: 1-6a.

1 And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. 4 And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.

§63. THIRD PREACHING TOUR CONTINUED.

MATT. 9: 35.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

MARK 6: 6b.

And he went round about the villages teaching.

Gr. power. — *Or, exercise of power.* — Some ancient authorities insert *the.* — ⁴Gr. *power.*

* Referred to in John 4: 44. (§34.)

64. THE MISSION OF THE TWELVE

MARCH 9: 30-11 1

36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 10: 1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Thaddaeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him. 5 These twelve Jesus sent forth, and charged them, saying,

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal

MARK 6:7-13.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;

[Paragraph continued on next page]

1 9. 1-0.

1 And he called them together, and gave them power over all devils, and to cure diseases.

LITERACY AND LANGUAGE

¹ See *Journal of the American Academy of Religion*, Vol. 41, No. 2 (1973), pp. 211-212.

⁴ Luke 15:2. And he said unto them, The kingdom of God is like unto a man that had labours in his vineyard; (the Lat. *labor*) which he sent forth labourers into his vineyard.

See note on β above.

• 18 •

MATT. 10.

the sick, raise the dead, cleanse the lepers, cast out ¹devils: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your ²purses: 10 no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 ³But beware of men: for they will deliver you

¹Gr. demons. ²Gr. girdles. ³Or, simple. ⁴Gr. brass. ⁵Gr. girdle. ⁶Some ancient authorities omit *the sick*.

⁴Like ^{10:10; 3:12.} Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes; and salute no man on the way. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and if at the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But if to whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that clings to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is coming near. I say unto you, It shall be more tolerable in that day for Sodom, than for that city. (157.)

⁵Matt. 24:10. Then shall they deliver you up unto tribulation, and shall kill you. (151.)

⁶Mark 15:34. But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and I before governors and kings shall ye stand for my sake, for a testimony unto them. (151.)

⁷Luke 21:12, 13. But before all the things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. It shall turn unto you for a testimony. (151.)

MARK 6.

8 ^aand he charged them that they should take nothing for *their* journey, save a staf only: no bread, no wallet, no ⁴money in their ⁵purse: 9 but to go shod with sandals: and, said he, put not on two coats. 10 And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

LUKE 9.

² And he sent them forth to preach the kingdom of God, and to heal ⁶the sick. 3 ^aAnd he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money: neither have two coats. 4 And into whatsoever house ye enter, there abide and thence depart. 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.

MATT. 10.

24 ^aA disciple is not above his ¹master, nor a ²servant above his lord. 25 It is enough for the disciple that he be as his ¹master, and the ²servant as his lord. If they have called the master of the house ³Beelzebub, how much more shall they call them of his household! 26 ^bFear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 ^cWhat I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in ⁴hell. 29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore: ye are of more value than many sparrows. 32 Every one therefore who shall confess

MARK 6.

LUKE 9.

^a οὐ πάντας ὑπέρ τοῦ διδόντος εἰσιν.

^b Gr. *Beelzebul*; and so elsewhere. ^c Gr. *Gehenna*.

^d Luke 10:16. The disciple is not above his master: but every one when he is perfected shall be as his master. (10:16)

^e John 13:10. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. (13:13)

^f Mark 4:22. For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but it shal be manifested. (4:22)

^g Luke 13:17. For nothing is secret, that had not be made manifest; nor *anything* secret, that shall not be known. (13:17)

^h Luke 12:2. But where is nothing covered up, that shall not be revealed; and hid, that shall not be known.

ⁱ Luke 12:3-8. All therefore that ye have said in the darkness shall be heard in the light; and what ye have done secretly in the darkness shall be proclaimed upon the housetops. And I say unto you my friends, Ye are the salt of the earth: but if the salt have no more that they can do. But I will warn you whomsoever ye are. Ye are the light of the world: a city set upon a hill cannot be hid; yea, I say unto you, Neither do men light a lamp, and put it under a bushel, and not one of them is forgotten in the sight of God. But the light is for the world: let it shine before men: Then shall the Son of man also confess before the angels of God. (12:3-8)

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in before men, him will I also confess before my Father which is in heaven." 33 "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

34 ¶ Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: 36 and a man's foes shall be they of His own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take His cross and follow after me, is not worthy of me. 39 He

MARCH 6.

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“The first time I saw him, he was wearing a tattered jacket and a torn shirt. He had a look of exhaustion and despair on his face. I asked him where he was from, and he said he was from a small town in the Midwest. He told me he had been traveling for weeks, trying to find work and a place to stay. I gave him some money and a meal, and he thanked me for my kindness. From that day on, we became close friends, and I helped him find a job and a place to live. He eventually got a steady job and moved out of the city, but we remained in touch until the end of his life.”

MATT. 10.

that ¹ findeth his ² life shall lose it; and he that ³ loseth his ² life for my sake shall find it.

40 ^aHe that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 ^bAnd whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

MARK 6.

12 And they went out, and preached that *men* should repent. 13 And they cast out many ^cdevils, and anointed with oil many that were sick, and healed them.

LUKE 9.

6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

§65. DEATH OF JOHN THE BAPTIST.

MATT. 14:1-12.

1 At that season Herod the tetrarch heard the report concerning Jesus; 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of

MARK 6:14-29.

14 And king Herod heard thereof; for his name had become known; and he said, John the Baptist is risen from the dead; and therefore do these powers work in him. 15 But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets. 16 But Herod, when

LUKE 9:7-9.

7 Now Herod the tetrarch heard of all that was done; and he was much perplexed, because that it was said by some, that John was risen from the dead; 8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. 9 And Herod said, John

^a οὐδεὶς τούτου δέσμῳ εὑρετικός εἶναι φέρει. ^b οὐδεὶς τούτου δέσμῳ εὑρετικός εἶναι φέρει. ^c οὐδεὶς τούτου δέσμῳ εὑρετικός εἶναι φέρει.

John 14:1. He that receiveth not me, and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. 2. I send you to them that receive whomsoever I send, receive me; and he that receiveth me receiveth him that sent me. 3. Ye have no *cup* of water to drink, because ye are Christ's, verily I say unto you, that ye shall need none. 4. I have given

M. 14

Hercules has his other friend's wife. 4 For he is said unto him, It is not lawful for thee to have her. 5 And when he so said, his wife came to Hercules, because she could not bear it as a reproach to her husband. Hercules' birthday came, the evening of Hercules' death, in the month of June. Please. Hercules' wife asked him what answer to give her when she asked her king. And she being a good woman, and mother's love, gave her husband a judgment. Head of John the Baptist. 6 And the king was grieved but for the sake of his wife, and of those which sat at meat with him, he commanded it to be given to 10 and he sent, and beheaded John in the prison. 11 And his head was brought to the charger, and given to the damsels, and she brought it to her mother. 12 And the 13 couples came and took up the corps, and buried him, and they went and told Jesus.

6

be heard there, so I went to see him at his home in New York. He told me he had sent John and Jane to live in John's house in New Jersey, and bound himself to pay them the expenses of living there, as well as to let John have full charge of the house. John said unto Herod, "I am not bound to do this, for as thy servants were ill, I sent Herodias to thy house to see about him, and she came to me, and said, 'Herod, John the Baptist, whom thou sayest was a righteous man, has been put to death by us.' And when I heard this, I was much grieved, and I sent and had him brought to me; and when I examined him, I found no fault in him; therefore I sent him to Herod, and I am responsible for his death." Herod said unto the people, "I am innocent of the blood of John the Baptist; it was the will of the daughters of Herodias that he came in and did all that he did." Herod then sent him to the king, saying, "I have done all that you commanded me, and have examined John, and found no fault in him; nevertheless, he was delivered up to you, because it was the will of Herodias, and I fear her." And when Herod was told that Jesus was in Galilee, he sent and took Jesus, and he sent him to Pilate.

10

16

MARK 6.

sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. 27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. 29 And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

§66. THE FEEDING OF THE FIVE THOUSAND.

MATT. 14: 13-23.

13 Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities. 14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. 15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past: send the multitudes away, that they may go into the villages, and buy themselves food. 16 But Jesus said unto them, They have no need to go away: give to them to eat. 17 And they say unto him, We

MARK 6: 30-46.

30 And the apostles gather themselves together unto Jesus: and they told him all things, whatsoever they had done, and whatsoever they had taught. 31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. 32 And they went away in the boat to a desert place apart. 33 And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and overtook them. 34 And he came forth and saw a great multitude, and he had compassion on them,

LUKE 9: 10-17.

10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. 11 But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. 12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye

JOHN 6: 1-15.

1 After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3 And Jesus went up into the mountain, and there he sat with his disciples. 4 Now the passover, the feast of the Jews, was at hand. 5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two

MATTHEW 14.

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray; and when even was come, he was there alone.

MARK 6.

and were filled. 43 And they took up broken pieces, twelve basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. 46 And after he had taken leave of them, he departed into the mountain to pray.

JOHN 6.

14 When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

§67. JESUS WALKING ON THE WATER.

MATTHEW 14: 24-36.

24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they fled out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said,

MARK 6: 47-56.

47 And when even was come, the boat was in the midst of the sea, and he alone on the land. 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he came thither unto them, walking on the sea; and he would have passed by them; 49 but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out; 50 for they all saw him, and were troubled. But he straightway

JOHN 6: 16-21.

16 And when evening came, his disciples went down unto the sea; 17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. 18 And the sea was rising by reason of a great wind that blew. 19 Wherefore they had rowed about five and twenty or thirty furlongs, they beheld Jesus walking on the sea, and drawing nigh unto the boat; and they were afraid,

¹⁸ The ancient Ethiopic reads *fleks*, "from one end of the sea to the other, many furlongs distant from the land."

MAY 14.

MAY 6

6

Leaving Bethany he crossed the Jordan, and went up into Galilee. And Jesus came into Galilee, preaching the gospel of the kingdom of God, and healing every disease and every infirmity among the people. And he called his twelve apostles, and gave them power over unclean spirits, to cast them out; and to heal every disease, and every infirmity. And he sent them to preach the gospel, and to heal the sick, and to cast out unclean spirits. And he said unto them, Take nothing for your journey, neither a staff, nor a scrip, nor bread, nor a bag; neither have you money for to buy a staff, when you are weary. And whatever house you enter, abide in it, until you go into another country.

31 And as they went,

they entered into a certain town,

and a certain woman brought him

unto him, and he healed her.

32 And when they were

departing from there, they

entered into another town;

and a certain man met him,

and fell at his feet, and

said unto him, Lord, I beseech

you, if you will, cast out the

unclean spirit that troubles me.

33 And he said unto him,

Get thee up, and come with me.

And when he was come into

the house, his disciples asked

him, Who is this?

34 And when the people

saw him, they said, It is John

the Baptist; he is risen from

the dead; he doth cast out

unclean spirits.

35 And Jesus rebuked them,

saying, O ye of little faith,

have ye no reason to doubt

of me? for I say unto you,

That John is not risen from

the dead; he liveth still.

36 But because of their un-

belief, I say unto you, That

John the prophet is indeed

risen from the dead.

37 And when they had seen

the signs which he did, they

believed him to be the Christ.

38 And when Jesus heard

it, he rebuked the unbelief of

the people, saying, O ye of

little faith, how are ye so

unbelieving?

39 And he said unto them,

Behold, we go into Galilee,

and the Son of man shall be

betrayed by his own people.

40 And when they were

departing from that place,

Jesus said unto them, The

Son of man is delivered into

the hands of men,

41 And they shall kill him,

and the third day he shall

be raised again.

42 And they understood

not that he spake of him

himself, but thought that

he spake of John the Baptist.

43 And when they were

arrived at Bethsaida,

they brought unto him a

man possessed with a

devil, who had blind eyes

and was dumb; and they

said unto him, Give him to

Jesus, that he may expel

the devil out of him.

44 And when Jesus saw him,

he rebuked the unbelief of

the people, and said unto

the man that was possessed

with the devil, Open thine

eyes, and look upon me,

and be thou made clean.

45 And when he had opened

his eyes, he saw Jesus, and

was made clean.

46 And Jesus rebuked the

unbelief of the people, and

said unto the man, Go thy

way in peace.

47 And when he was come

into Capernaum after three

days, it was reported unto

him that they found him

in Galilee.

48 And when he was come

into the temple, all the people

came near him, and he taught

them, and they were all

amazed at his doctrine,

for his words were sharp

as a sword, and hit the

people to the quick.

49 And there came unto him

a centurion's servant,

which was dear to him,

and he said unto him,

Master, my servant lies

at home sick of the palsy,

and is in great distress.

50 And Jesus said unto him,

I will come and heal him.

51 And the centurion said

unto him, Master, I would

not have you come into my

house; for I am a stranger

here, and my master is a

gentile.

52 But if you will come,

my servant will be healed.

53 And Jesus said unto him,

Go thy way; as thou hast

believed, so shall it be done.

54 And when Jesus came

into the house, he saw him

lying on a bed,

and rebuked the unbelief

of the people, and said unto

the centurion, Arise, he is

healed.

55 And when he was come

out, the ruler of the synagogue

came to him, and said unto

him, Your servant is healed.

56 And Jesus said unto him,

Come with me, and I will

show you greater things.

57 And when he was come

out into the country, the

people came to him from

all the country.

58 And when he was come

into Capernaum after three

days, it was reported unto

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servant lies at home sick of

the palsy, and is in great

distress.

71 And Jesus said unto him,

I will come and heal him.

72 But the centurion said

unto him, Master, I would

not have you come into my

house; for I am a stranger

here, and my master is a

gentile.

73 But if you will come,

my servant will be healed.

74 And Jesus said unto him,

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believed, so shall it be done.

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my servant will be healed.

94 And Jesus said unto him,

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the palsy, and is in great

distress.

101 And Jesus said unto him,

I will come and heal him.

MARK 6.

the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched ¹ him were made whole.

§68. DISCOURSE ON THE BREAD OF LIFE.

JOHN 6:22-71.

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other ² boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone. 23 (howbeit there came ³ boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the ⁴ boats, and came to Capernaum, seeking Jesus. 25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. 27 Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you; for him the Father, *even* God, hath sealed. 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom ⁵ he hath sent. 30 They said therefore unto him, What then dost thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness: as it is written, He gave them bread out of heaven to eat. 32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34 They said therefore unto him, Lord, evermore give us this bread. 35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36 But I said unto you, that ye have seen me, and yet believe not. 37 All that which the Father giveth me shall come unto me: and him that cometh to me I will in no wise cast out. 38 For I am come down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and ⁶I will raise him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? 43 Jesus answered and said unto them, Mmurmur not among yourselves. 44 No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the

¹ Or, *it*. ² Gr. *little boat*. ³ Gr. *little boats*. ⁴ Or, *he sent*. ⁵ Or, *that I should raise him up*.

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for many therefore of his disciples, when they heard, *they said*, This is a hard saying, who can bear it? or *But* jesus knowing in himself that his disciples murmured at this, saith unto them, Doth this offend you? *and* he saith unto them, If ye should behold the Son of man as existing where he was before, *then* it is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. *for* there are some of you that believe not. *for* jesus knew from the beginning what they were that believed in him, and what it was that should happen unto them. *And* he said, For this cause have I said unto you, that ye must be born again.

60 Upon this said one of his Disciples went back, and walketh no more with him. 61 Jesus said therefore unto the twelve, Would ye also go away? 62 Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 63 And we have believed and are come into them that the Holy One of God. 64 Jesus answered them, Did not I choose you twelve? and one of you is a devil? 65 Now he spoke of Judas Iscariot, for Simon Iscariot knew that he should betray him, taking one of the twelve.

69. DISCOURSE ON EATING WITH UNWASHEN HANDS.

MARCH, 1955

Then these come to Jesus from Jerusalem. Pilate says unto Jesus, saying, "Why do these people transgress the tradition of the elders? for they wash not their hands when they eat bread." 3 And he answered and said unto them, "Ye also transgress the commandment of

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1 And he made gathering together unto him all the Hebrews that were in Egypt, of all the seed of Jacob; and he came from the land of Goshen, where he had seen that the children of Israel had dwelt there so many years; and he also knew how long it had been since the Pharaoh had let the Jews go out of Egypt.

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MATT. 15.

God because of your tradition? 4 For God said, Honour thy father and thy mother; and, 11 He that speaketh evil of father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God: 6 he shall not honour his father². And ye have made void the word of God because of your tradition. 7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching as their doctrines the precepts of men.

MARK 7.

hands ⁴ diligently, eat not, holding the tradition of the elders: 4 and when they come from the marketplace, except they ⁵ wash themselves, they eat not: and many other things there be, which they have received to hold, "washings of cups, and pots, and brasen vessels³. 5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? 6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching as their doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men. 9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. 10 For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: 11 but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God: 12 ye no longer suffer him to do ought for his father or his mother: 13 making void the word of God by your tradition, which ye have

¹ Or, surely die. ² Some ancient authorities add, or his master. ³ Some ancient authorities read law. ⁴ Or, up to the head. ⁵ Or, with the feet. ⁶ Gr. baptize. ⁷ Some ancient authorities read sprinkle themselves. ⁸ Gr. baptizings. ⁹ Many ancient authorities add and couches. ¹⁰ Or, common.

CHAPTER 15.

MARK 7.

10 And he said unto them, the men of this generation are evil. Hearken, how they come into the meeting-places of the man: but that which proceedeth out of the mouth of this man is truth. 11 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? 12 But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. 13 Let them alone: they are full of guile. And if the blind guide the blind, both shall fall into a pit.

14 And Peter answered and said unto him, Declare unto us the parable. 15 And he said, Are ye also even ye without understanding? 16 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the dung? 17 But the things which proceed out of the mouth, come forth out of the heart: and they defile the man. 18 For out of the heart come both evils thoughts, murders, adulteries, fornications, thefts, covetousness, malignity, pride, foolishness. 19 These things are defiled; but they proceed not out of the mouth, but of the heart: for out of the heart are defilements.

delivered; and "the things ye do."

14 And he called the multitude again, and said unto them, Hear me all ye people, and understand: 15 There is nothing from without the man, that entering into him can defile him: but the things which proceed out of the mouth are those that defile the man.

17 And when he was entered into the house again into the multitude, his disciples asked of him the parable. 18 And he saith unto them, Are ye also without understanding also? Perceive ye not, that whatsoever cometh from without goeth into the man, & cannot defile him: to cause it goeth into his heart, ten into his belly, and goeth out into the dung? 19 And he said, making all meats clean. 20 And he said, That which proceedeth out of the mouth, that defileth the man. 21 For out of the mouth of the heart proceedeth evil thoughts, adulteries, fornications, thefts, covetousness, malignity, pride, foolishness. 22 These are the things which defile the man: but they proceed not out of the mouth, but of the heart: for out of the heart are defilements.

PART VI.

THIRD PERIOD OF THE GALILEAN MINISTRY.

FROM THE WITHDRAWAL INTO NORTHERN GALILEE UNTIL THE FINAL DEPARTURE FOR JERUSALEM.

§70. JOURNEY TOWARD TYRE AND SIDON; THE SYROPHOENICIAN WOMAN'S DAUGHTER.

MATT. 15: 21-28.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs. 27 But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee as thou wilst. And her daughter was healed from that hour.

MARK 7: 24-30.

24 And from thence he arose, and went away into the borders of Tyre ^{and} Sidon. And he entered into a house, and would have no man know it: and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a Greek, a Syrophoenician by race. And she besought him that he would cast forth the devil out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's ²bread and cast it to the dogs. 28 But she answered and saith unto him, Yet, Lord; even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way: the ¹devil is gone out of thy daughter. 30 And she went away unto her house, and found the child laid upon the bed, and the ¹devil gone out.

¹ Greek, *daimon*. ² Or, *first*. Some ancient authorities read *and Sidon*. ³ Or, *Gentile*.

§71. RETURN THROUGH DECAPOLIS, MANY MIRACLES THERE.

MARK 15:39-41.

20 And Jesus departed thence, and came nigh unto the sea of Galilee: and he went up into the mount, and sat there. 21 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others; and they cast them down at his feet; and he healed them. 22 Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking; and the blind seeing; and they glorified the God of Israel.

MARK 7:31-37.

31 And again he went from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32 And they bring unto him one that was deaf, and had an impudency in his speech; and they beseech him to lay his hand upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spit, and washed his tongue. 34 And looking up to heaven, he sighed, and said into him, *I command thee, Be thou made clean.* And his deafness was cured, and the impudency of his tongue was removed, and he spake clearly. 35 And he charged them that they should tell no man; but they, perceiving that he had been healed, were overjoyed, and spread abroad his fame throughout all that land. 36 And when Jesus knew it, he withdrew from thence, and went into the coasts of Tyre and Sidon. 37 And, behold, a woman of Canaan came out of the country, and cried unto him, saying, *Have mercy on me, O Lord; for my daughter is possessed with a demon.*

§72. THE FEEDING OF THE FOUR THOUSAND.

MATT. 15: 32-38.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. 33 And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. 35 And he commanded the multitude to sit down on the ground; 36 and he took the seven loaves and the fishes: and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. 37 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, beside women and children.

MARK 8: 1-9.

1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. 4 And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. 8 And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand: and he sent them away.

§73. THE PHARISEES AND SADDUCEES DEMANDING A SIGN FROM HEAVEN.

MATT. 15: 39—16: 12.

39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

MARK 8: 10-21.

10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

¹ Gr. *duares*.

Mark, 16.

1 And the Pharisees and Sadducees came, and forgotting him, asked him to show them a sign from heaven. 2 But he answered and said unto them, What sign is evenging, ye say? 3 And he saith unto them, for the heaven is red and lowing. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. 4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

5 And the disciples came to the other side and forgot to take bread. 6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. 7 And they reasoned among themselves, saying,

We took no bread. 8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves? because ye have no bread? 9 Do ye not yet perceive, neither understand, the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not perceive that I say to you to

Mark, 8.

12 And the Pharisees came together, and began to question with him, seeking of him a sign from heaven, testing him. 13 And he sighed deeply in his spirit, and saith, Woe unto this generation! seek ye sign verily. I say unto you, There shall no sign be given unto this generation. 14 And he left them, and again entering into the boat, he departed to the other side.

14 And they forgot to take bread; and they had not in the boat with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. 16 And they reasoned one with another, saying, We have no bread. 17 And Jesus perceiving it said unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand, have ye your heart hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I broke the five loaves among the five thousand, baskets full of broken pieces took ye

¹ The word *leaven* is used here in its primary sense of corruption, and denotes the evil influence of the Pharisees and Sadducees, who were corrupters of the people.

² Luke 12: 34. — And I say unto you, When ye will offer your gifts at the altar, if thou rememberest that thy brother hath aught against thee, leave thy gift there, go thy way, first be reconciled to thy brother, and then come and offer thy gift.

MATT. 16.

you concerning ¹bread? But beware of the leaven of the Pharisees and Sadducees. 12 Then understood they how that he bade them not beware of the leaven of ¹bread, but of the teaching of the Pharisees and Sadducees.

MARK 8.

up? They say unto him, Twelve. 20 And when the seven among the four thousand, how many ²basketfuls of broken pieces took ye up? And they say unto him, Seven. 21 And he said unto them, Do ye not yet understand?

§74. THE BLIND MAN NEAR BETHSAIDA.

MARK 8: 22-26.

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village: and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? 24 And he looked up, and said, I see men; for I behold *them* as trees, walking. 25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying, Do not even enter into the village.

§75. PETER'S CONFESSION.

MATT. 16: 13-20.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14 And they said, Some say John the Baptist: some, Elijah: and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I also say unto thee, that thou art ¹Peter, and upon this ²rock I will

MARK 8: 27-30.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. 29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him.

LUKE 9: 18-21.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am? 19 And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. 20 And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. 21 But he charged them, and commanded *them* to tell this to no man;

Paragraph continued in §76.]

¹Gr. *πάντες*. ²Gr. *επτά μερικαὶ τέσσαρες*, i.e. and ²represents different Greek words, ¹son of man, ²See Matt. viii. 27; Luke ix. 17. ¹Gr. *Petros*, ²Gr. *pétros*.

Many ancient authorities read that I the

No. 16.

bethel, or church; and the gates of Hades shall not prevail against it. To I will give unto thee the keys of the kingdom of heaven; and whatsoever thou sayest on earth shall be done in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 2. And he gave him the discourses of the stock, telling what at the news was the Christ.

No. 76. CHRIST FORETTEHS HIS DEATH AND RESURRECTION.

No. 16. *Contin.*

No. 8 in 9th.

9 in 10th.

3. And he said unto him, I am going to die, and to rise again after three days; and I will give unto thee the keys of the kingdom of heaven. 4. And he said unto him, Simeon, son of Zebedee, thou art a blessed man; for thou art not far from the kingdom of God. 5. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 6. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 7. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 8. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 9. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 10. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 11. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 12. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 13. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 14. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 15. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 16. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 17. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 18. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 19. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 20. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 21. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 22. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 23. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 24. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 25. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 26. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven. 27. And he said unto him, If thou seeest me not now, thou shall see me again; and if thou touchest my feet, thou shalt not be able to touch them; for I am the Son of God. 28. And he said unto him, Simeon, son of Zebedee, come thou up into the mountain with me; and I will give unto thee the keys of the kingdom of heaven.

No. 77. CHRIST FORETTEHS HIS DEATH AND RESURRECTION.

No. 17.

No. 9 in 10th.

No. 10 in 11th.

No. 11 in 12th.

4

MATT. 16.

whosoever would save his ¹ life shall lose it; and whosoever shall lose his ¹ life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his ¹ life? or what shall a man give in exchange for his ¹ life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his ² deeds. 28 Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

MARK 8.

whosoever would save his ¹ life shall lose it; and whosoever shall lose his ¹ life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his ¹ life? 37 For what should a man give in exchange for his ¹ life? 38 ^bFor whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. 9:1 And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.

LUKE 9.

24 ^aFor whosoever would save his ¹ life shall lose it; but whosoever shall lose his ¹ life for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self? 26 ^bFor whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. 27 But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.

§ 77. THE TRANSFIGURATION.

MATT. 17: 1-13.

1 And after six days, Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto

MARK 9: 2-13.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: 3 and his garments became glistening, exceeding white; so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And

LUKE 9: 28-36.

28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. 30 And behold, there talked with him two men, which were Moses and Elijah: 31 who appeared in

¹ Or, soul. ² Gr. doing.

^a Matt. 10: 30. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. (§64.)

^b Luke 17: 33. Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it. (§66.)

^a John 12: 25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (§129.)

^b Matt. 10: 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (§64.)

^a Luke 12: 9. But he that denieth me in the presence of men shall be denied in the presence of the angels of God. (§95.)

Ms., 17.

Jesus, I longed to get him to go to England, but he would not make his very last speech there after the other two. The Master intended one more. On the 5th. We left the house at 10 o'clock, and went to the station. The shadow of a man was cast over us all, a very gloomy foreboding feeling. This is my mother's last service, in which I am to speak. I have been held back by her, and by the disengaged state of my heart, from allowing myself to speak. A dejection comes over me when I think about it, and I do not know what to say. And I do not know, in their eyes, they saw no one, save Jesus only.

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man until the Son of man shall have risen from the dead. And they disputed with him for the saying. Who then sayeth he shall rise from the dead? And he answered them, Even he which liveth in me shall see the resurrection of the dead. And he continued saying, That the dead are resurrected by him also. Now when his audience heard these things, they marvelled greatly at his doctrine. And when he had come out of the mountain, he went into the city of Nazareth, where he was brought up.

It is the author's opinion that the
present system of classification is
not only useless but misleading.

May 17. 9.

Peter, I would like to add, I have been told, that the S.P.C.A. has been instrumental in getting the new law passed, and that the bill was introduced by Senator Messing, and carried through by Senator W. H. Dickey. It is a good law, and I hope it will be followed up by other states. The character of the law is such that it will give a very effective check upon dog breeding. This is the kind of legislation in which I am interested, as far as I hear authority to. At present, there is no disciplinary board, and if there were, their functions would be very limited indeed. A dogless community would be better than them, and so on. At present, however,

And as they were coming down from the mountain, Jesus commandeth them, saying, Tell the vision to no man until he shall have received the sign. And as he discourses with them, he sayeth, Who then sayeth that the Son of man must die? And he answered them, and said, Truly I tell you, of all the sons of men born in the kingdom of God, there are none come after me; also that few have not yet come up to me. And when they heard these things of the Son of man, they were greatly惊奇.

28. *Amphibolite* (Fig. 1).

the Club, San Jose, Calif.
Sonoma County, Calif.
30 Aug. with the following
List of species.

JESUS WAS TALKING WITH THEM. A
LITTLE LATER HE WENT ON TO
THE MOUNTAIN AND SLEPT.
THE FOLLOWING MORNING HE
WAS WALKING WITH HIS DIS-
CIPLES.

MATT. 17.

13 Then understood the disciples that he spake unto them of John the Baptist.

MATT. 17: 14-20.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the ¹devil went out from him: and the boy was cured from that hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast it out? 20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove: and nothing shall be impossible unto you.²

MARK 9.

of man, that he should suffer many things and be set at nought? 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

§78. THE DEMONIAC BOY.

MARK 9: 14-29.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them? 17 And one of the multitude answered him "Master, I brought unto thee my son, which hath a dumb spirit; 18 and wheresoever it taketh him, it ⁴dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out: and they were not able. 19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit ⁵tare him grievously: and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child. 22 And oft-times it hath cast him both into the fire

LUKE 9: 37-43^a.

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. 38 And behold, a man from the multitude cried, saying, "Master, I beseech thee to look upon my son: for he is mine only child: 39 and behold, a spirit taketh him, and he suddenly crieth out; and it ⁶teareth him that he foameth, and it hardly departeth from him, bruising him sorely. 40 And I besought thy disciples to cast it out; and they could not. 41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. 42 And as he was yet a coming, the ¹devil ⁷dashed him down, and ⁸tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astonished at the majesty of God.

¹ Or, *him*; ² Many authorities, some ancient, insert ver. 21. *But this kind goeth not out save by prayer and fasting.*
See Matt. ix. 20. ³ Or, *Teacher*. ⁴ Or, *rendeth him*. ⁵ Or, *convulsed*. ⁶ Or, *convulseth*. ⁷ Or, *rent him*.

May 9,

affection of the world, and the love of the carnal mind, following his own way, and seeking his own ends, he left them, and went into the desert. And it was said unto him, "Get thee up, and come into the city of Nazareth, for it is meet for thee." And he came, and did there many mighty works, so that all were wonderstruck at him; and they said, "Behold a prophet is risen up among us; and a mighty prophet, coming together, from the region beyond Jordan." But Jesus, hearing that, was afraid, and withdrew into the mountains alone; and he remained there alone. And it came to pass, that as he was in prayer, the devil came to him, and said, "If thou art the Son of God, command that these stones be made bread." But Jesus answered him, saying, "It is written, 'Thou shall not tempt the Lord thy God.' And when the devil had gone into the church, the撒但 went forth, and passed through Galilee, and said unto them, "The hour of man is now, to be delivered into the hands of men; and they shall kill him, and the third day he shall be raised up." And they were exceeding sorry.

§79. CHRIST AGAIN FORETELLS HIS DEATH AND RESURRECTION

May 17, 1860.

22. And when they² were come in Galilee, Jesus said unto them, "The hour of man is now to be delivered into the hands of men; and they shall kill him, and the third day he shall be raised up." And they were exceeding sorry.

9. 30-32.

1. 9.

23. And when he went forth from Galilee, and passed through the Jordan, he saw the heaven rent, and the Spirit descending like a dove upon him; and the voice of God, which said, "Thou art my beloved Son; with thee I am well pleased." And when he came out of the water, straightway he saw the sky open, and the Spirit descending upon him; and a voice from heaven, which said, "Thou art my beloved Son; with thee I am well pleased." And when he came out of the water, straightway he saw the sky open, and the Spirit descending upon him; and a voice from heaven, which said, "Thou art my beloved Son; with thee I am well pleased." And when he came out of the water, straightway he saw the sky open, and the Spirit descending upon him; and a voice from heaven, which said, "Thou art my beloved Son; with thee I am well pleased."

§80. THE SHEKEL IN THE FISHERMAN'S MOUTH.

MATT. 17:24-27.

24 And when they were come to Capernaum, they that received the ¹ half-shekel came to Peter, and said, Doth not your ² master pay the ¹ half-shekel? 25 He saith, Yes. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ³ shekel: that take, and give unto them for me and thee.

[MARK 9:33a.]

[33 And they came to Capernaum:]

</

Mark 18.

4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.
 5 And whosoever receiveth one such little child, in my name receiveth me.

(See Appendix, No. 2.)

6 but whose shall cause one of these little ones which believe on me to stumble? It is impossible for him that a great multitude should be hanged at his neck, and
 7 he should be sunk in the depths of the sea. 7 Who unto this would because of covetousness or straying from it least needs be that the casting down, but worse to that man through whom the casting

MARK 9.

would be first, he shall be last of all, and minister of all. 8 And he took a little child, and set him in the midst of them; and taking him in his arms, he said unto them, 37 Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us. 39 But Jesus said, Forbid him not; for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us. 41 For whosoever shall give you a cup of water to drink, in behalf of Christ's, verily I say unto you, he shall in no wise lose his reward.

42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great multitude were hanged about his neck, and he were cast into the sea. 43 And if it were better cause three to stumble, let it be, for it is good for three to enter into the judgment, rather than having two or two hundred to go into judgment to the judgment of the

same is greater. 44 That sent me to you is greater than I; least among you all.

45 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followed not us. 46 But Jesus said unto him, Forbid him not; for that is not against you, is for you.

^a See Appendix, No. 2, for the original text of the preceding section, and also the notes on the margin.

^b See Appendix, No. 2, for the original text of the preceding section, and also the notes on the margin.

^c See Appendix, No. 2, for the original text of the preceding section, and also the notes on the margin.

MATT. 18.

sion cometh! 8 ^a And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the ^b hell of fire. 10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.^c 12 ^b How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. 14 Even so it is not the will of ^d your Father which is in heaven,

MARK 9.

45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into ^e hell. 47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into ^f hell: 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire.^g 50 ^eSalt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

^a *Cast into fire.* — ^b Many authorities, some ancient, insert ver. 11. *For the Son of man came to save that which was lost.* — ^c *I say unto you,* &c. a thing willed before your Father. — ^d Some ancient authorities read *my.* — ^e Gr. *Gehenna.* — ^f Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. viii. 13.

^g *Cast into hell.* — ^a And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. (14:10)

^b *Cast into hell.* — ^a And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And when he hat found it, he calleth his friends together, rejoicing. And when he cometh home, he causeth tog ther his friends and his neighbours to rejoice with them, because his son is found, which was lost. I say unto you, hat even so shall there be joy in heaven over one sinner that repentieth, more than over ninety and nine righteous persons, who need not to repent. (14:2-7)

^c *Cast into hell.* — ^a Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is then good for nothing, but to be cast out, and to be trodden under foot of men. (14:11)

^d *Cast into hell.* — ^a Salt therefore is good: but if the salt have lost its savour, wherewith shall it be salted? it is then good for nothing, but to be cast out, and to be trodden under foot of men. — He that hath ears to hear, let him hear. (14:12)

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that one of these little ones should perish.

15 And if thy brother sin against thee, go show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses, or three, every word may be established. 17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of the Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them."

MAT. 18.

heaven likened unto a certain king, which would make a reckoning with his ¹ servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand ² talents. 25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The ³ servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the ⁴ debt. 28 But that servant went out, and found one of his fellow-servants, which owed him a hundred ⁵ pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me; 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy?

¹ Gr. *hondeservantes*. This talent was probably worth about £x40. ² Gr. *hondeservant*. ³ Gr. *loan*. ⁴ The word in the Greek denotes a sum worth about eight pence in shillings.

MATT. 18.

on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he shoulde pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

§82. CHRIST AT THE FEAST OF TABERNACLES.

JOHN 7:1-52.

1 And after these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. 2 Now the feast of the Jews, the feast of tabernacles, was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judea, that thine own self may behold thy works which thou doest. 4 For no man doeth anything in secret, when he himself seeth it to be known of men. If thou doest these things, manifest thyself to us. 5 For even your brethren did not believe on him. 6 Jesus therefore saith unto them, My time is not yet come; but your time is always ready. 7 The world cannot hate you, but me it hateth, because I testify of it, that its works are evil. 8 Go ye up unto the feast: I go not up unto this feast, because my time is not yet fulfilled. 9 And having said these things unto them, he abode still in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, notwithstanding it were in secret. 11 The Jews therefore sought him at the feast, and said, Where is he? 12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so; but he leadeth the multitude astray. 13 Howbeit many spake of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15 The Jews therefore marveled, saying, How knoweth this man letters, having never learned? 16 Jesus therefore answered them, and said, My teaching is not mine, but of him that sent me. 17 If any man willeth to do his will, he shall know of the teaching, whether it cometh of me or not. For I speak it in myself. 18 He that seeketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? 20 The multitude answered, Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all 'marvel.' 22 I am the cause of truth: Moses given you circumcision (not that it is of Moses, but of the fathers): therefore ye circumcise in the sabbath. 23 If a man receive the circumcision on the sabbath, that the law of Moses may have his servant to work with him, because I made a man every whit whole on the sabbath day. 24 Judge not according to your inward eyes: but judge righteous judgment.

25 Then said they of Jerusalem, Is not this Jesus of Nazareth whom they sought to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the Christ cometh not in beauty? this is the Christ? 27 How know we this? in what manner soever he cometh, we must know him: for he cometh to know whence he is, and what he doeth. 28 They said therefore unto him, Thou art a Samaritan, and teachest us. 29 Yea, and know we not, and know we not, that the Christ cometh from God, and is one? 30 Jesus said unto them, When ye know not, then I know not. 31 I keep my commandments, and ye do not my commandments. 32 If ye keep my commandments, then ye shall know the truth, and the truth shall make you free. 33 They answered him therefore to take him, and to kill him: but he said unto them, Ye have not

¹ The word *tabernacles* is derived from the Hebrew word *tabernac*, which means a tent, or a dwelling. It is used here in the sense of a temporary habitation, or a dwelling.

JOHN 7.

yet come. 31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? 32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. 33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, ye cannot come. 35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion¹ among the Greeks, and teach the Greeks? 36 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive: ² for the Spirit was not yet given; because Jesus was not yet glorified. 40 Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. 41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? 42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? 43 So there arose a division in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake. 47 The Pharisees therefore answered them, Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude which knoweth not the law are accursed. 50 Nicodemus saith unto them (he that came to him before, being one of them), 51 Doth our law judge a man, except it first hear from himself and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and ³ see that out of Galilee ariseth no prophet.

§83. THE WOMAN TAKEN IN ADULTERY

JOHN 7:53—8:11.

53 ⁴ And they went every man unto his own house: 8:1 but Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, 4 they say unto him, Master, this woman hath been taken in adultery, in the very act. 5 Now in the law Moses commanded us to stone such: what then sayest thou of her? 6 And this they said, tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. 7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and with his finger wrote on the ground. 9 And they, when they heard it, went out one by one, beginning from the eldest, even unto the last; and Jesus was left alone, and the woman, where she was, in the midst. 10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? 11 And she said, No man, Lord. And Jesus said, Neither do I condemn thee; go thy way; from henceforth sin no more.

§84. DISCOURSE ON THE LIGHT OF THE WORLD.

JOHN 8:12-30.

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. 14 Jesus

¹ Gr. ἀπόστολος. ² Some ancient authorities add / for the Holy Spirit was not yet given. ³ Or, seek for out of Galilee &c. ⁴ Most of the ancient authorities omit Jairus, §3—viii, 11. Those which contain it vary much from each other. ⁵ Or, Teacher. ⁶ Or, trying.

18.

answered and said unto them, Even if I bear witness of myself, my witness is true: for I know whence I came, and whither I go: but ye know not whence I come, nor whither I go. 15 Ye judge after the flesh: I judge no man. 16 Yea and it is my Father's will that I should not alone, but I and the Father that sent me, that sent me. 17 Yet if my law is not in your heart, then is my witness of two men true. 18 I am he that beareth witness of myself, and the Father that sent me beareth witness of me. 19 They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. 20 These words spake he in the treasury, as he taught in the temple: and he went forth because his hour was not yet come.

21 He said therefore again unto them, I go away, and ye shall seek me; and shall say among yourselves, Whither I go, ye cannot come. 22 The Jews therefore said, Will he kill himself? for he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from below, I am from above: ye are of this world, I am not of this world. 24 I say unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall not reign in death. 25 Then said they unto him, Who art thou? Jesus said unto them, I told you now, and ye believed not: 26 I have many things to speak unto you, but how canst thou bear them which I speak unto you? 27 They perceived not that he spake to them of the kingdom of God: 28 Therefore said he, When ye have lifted up the Son of man, then shall ye know that I am he: and that I do nothing of myself, but as the Father taught me, I speak these things. 29 And he that sent me is with me: he hath not left me alone: for I do always the things that I am hearing to him. 30 As he spake these things, many believed on him.

85. DISCOURSE ON SPIRITUAL FREEDOM.

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10. The following table shows the number of hours worked by each employee in a company.

JOHN 8.

I say the truth, ye believe me not. 46 Which of you convicteth me of sin? If I say truth, why do ye not believe me? 47 He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. 48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a ¹devil? 49 Jesus answered, I have not a ¹devil; but I honour my Father, and ye dishonour me. 50 But I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my word, he shall never see death. 52 The Jews said unto him, Now we know thou hast a ¹devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. 56 Your father Abraham rejoiced ²to see my day; and he saw it, and was glad. 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham ³was, I am. 59 They took up stones therefore to cast at him: but Jesus ⁴hid himself, and went out of the temple⁵.

¹ Gr. *demon*. ² Or, *that he should see*. ³ Gr. *was born*. ⁴ Or, *was hidden, and went &c.* ⁵ Many ancient authorities add *and going through the midst of them went his way, and so passed by*.

PART VII.

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL ARRIVAL IN JERUSALEM.

§86. THE FINAL DEPARTURE FROM GALILEE.

MAT. 19:1, 2.

MAT. 8:18] 10:22.

1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judaea beyond Jordan: 2 and great multitudes followed him; and he healed them there.

MARK 10:1.

1 And he arose from thence, and cometh into the borders of Judaea and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.

Luk. 9:51-62.

51 And it came to pass, when the day was well nigh come that he should be received up, he stilleth set his face to go to Jerusalem: 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him: 53 And they did not receive him, because His face was known: 54 when going to Jerusalem: 55 And when his disciples saw it, John saw it, and said, I tell you that except ye repent, ye shall all likewise fall down into hell. 56 And he turned and said unto his disci-
ples, If ye receive not the kingdom of God as a man receives it, ye shall not enter into the kingdom of God. 57 And they came into the village.

58 And as he was passing by, he saw a man which was blind from his birth: 59 And Jesus said unto him, Be of good cheer: thy sins are forgiven thee: 60 forasmuch as thy faith believeth, thou shalt have. 61 And the man said unto him, Sir, I believe. And Jesus said unto him, Because thou sayest, I will, thou shalt have what thou sayest. 62 And when Jesus had passed by, two blind men followed him, crying, Sir, have mercy on us. 63 And Jesus said unto them, I will; go your way: 64 and it came to pass, that as they were gone forth, they began to follow him, crying, Sir, have mercy on us. 65 And Jesus said unto them, I will; go your way: and as they were going forth, they began to follow him, crying, Sir, have mercy on us.

¶ 1. Now when Jesus saw great multitudes about him, he gave commandment that they should unto him be gathered together: 2 And then he said, Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and innocent as doves. 3 And he said unto them, Fear not them which kill the body, and after that have no more that can do unto them: 4 But fear him which after he hath killed the body, hath power also to cast into hell; I say unto you, Fear him.

[1] See the notes on Matt. 19:1, 2, and on Luke 9:51-62, for the connection of these three accounts of the departure of Jesus from Galilee.

[2] See the notes on Matt. 8:18, and on Luke 9:51-62, for the connection of these three accounts of the departure of Jesus from Galilee.

MATT. 8.

lay his head. 21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

LUKE 9.

my father. 60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. 61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. 62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

§87. THE MISSION OF THE SEVENTY.

MATT. 10: 20-30.

LUKE 10: 1-24.

1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 ^a And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 3 ^b Go your ways: behold, I

¹ Many ancient authorities add *and two*; and so in ver. 19.

^a Matt. 9: 37, 38. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. (§64.)

^b Matt. 10: 7-16. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff; for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. (§64.)

^b Mark 6: 8-11. And he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, *said he*, put not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. (§64.)

^b Luke 9: 3-5. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. (§64.)

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20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty work had been done in Tyre and Sodom which were done in you, they would have repented long ago in sackcloth and ashes. 22 Howbeit I say unto you, it shall be more tolerable for Tyre and Sodom in the day of judgment than for you. 23 And then, Cupernum, shalt thou be exalted unto heaven?

10.

Set not thy heart upon them, amidst of which I came to thee; for I came not to call the righteous, but sinners, to repentance. 5 And unto them I say, I came not to call the righteous, but sinners, to this gospel. 6 And when a person of peace sent him to him, to peace, She'ath, testifying, If thou do but if not, it's a sinner, 7 and again, 7 And when he was in a house, ten men having leprosy, drinking spittle, 8 and he was given for the lepers, 9 as worthy of his hand, 10 and often times he casteth them out. 11 And into whatsoever city ye go into, 12 and they receive you not, go out into the streets, thereof, and say, 13 I ban the dust from your city, that cleaveth to our feet, we do wipe off against you. 14 Now did I know this, that the kingdom of God is not comest by might, 15 I say unto you, It shall be more tolerable for that city, than for Tyre and Sodom. 16 Woe unto them, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, were done in Sodom, they would have repented long ago in sackcloth and ashes. 17 Howbeit I say unto you, It shall be tolerable for Sodom and Gomorrah in the day of judgment than for you. 18 And unto them I say, I came not to call the righteous, but sinners, to this gospel.

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thou shalt ¹go down unto Hades: for if the ²mighty works had been done in Sodom which were done in thee, it would have remained until this day. ²⁴ Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

²⁵ At that season Jesus answered and said, I ¹thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: ²⁶ yea, Father, ¹for so it was well-pleasing in thy sight. ²⁷ ^aAll things have been delivered unto me of my Father: ^band no one knoweth the Son, save the Father; neither doth any ^cknow the Father, save the

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brought down unto Hades. ¹⁶ ^cHe that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

¹⁷ And the seventy returned with joy, saying, Lord, even the ^ddevils are subject unto us in thy name. ¹⁸ And he said unto them, I beheld Satan fallen as lightning from heaven. ¹⁹ Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in anywise hurt you. ²⁰ Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

²¹ In that same hour he rejoiced ^ein the Holy Spirit, and said, I ¹thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; ¹for so it was well-pleasing in thy sight. ²² ^aAll things have been delivered unto me of my Father: ^band no one knoweth who the Son is, save the Father; and who the Father is, save the Son,

^a Many ancient authorities read ¹in the beginning. ^b Gr. *formers*. ^c Or, *praise*. ^d Or, *that*. ^e Gr. *demons*. ^f Or, *by*

¹ Matt. 21: 14. All authority hath been given unto me in heaven and on earth. (§14a)

^b John 6: 46. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. (§14a)

^c Matt. 10: 42. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (§14a)

^d John 13: 26. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. (§133)

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Son; and he to whomsoever the Son willth to reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

§88. THE GOOD SAMARITAN.

Luke 10:25-37.

25 And behold, a certain lawyer stood up and tempted him, saying, "Master, what shouldest thou do to inherit eternal life?" 26 And he said unto him, "What is written in the law? how readest thou?" 27 And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." 28 And he said unto him, "Thou hast answered right: this do, and thou shalt live." 29 But he, desiring to justify himself, said to Jesus, "And who is my neighbour?" 30 Jesus answering said, "A certain man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, and beat him, and departed, leaving him half dead. 31 And a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a leper, when he saw him, ran away from him, and blasphemed him. 33 But a certain Samaritan, as he journeyed, came where he was. 34 He went to him, and when he saw his state, pitied him: 35 And he came to him, and bound up his wounds, pouring in oil and wine: and when he had done this, he put money into his hand, and said, "Thou shalt pay the rest when thou comest again; I will surely come again to thee." 36 And he said, "Go thy way; thy son liveth." 37 The other man, when he heard these things, glorified God, and said, "Surely this man was a prophet."

§89. THE VISIT OF MARY AND MARIA.

Luke 10:38-42.

38 Now as they went on their way, he entered into a certain town: and a certain woman named Martha received him in her house. 39 And she had a sister called Mary, who also was a

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and the Son of man is come to seek and to save the lost. 40 She will therefore rejoice more than nine others which were not lost."

41 At that time Jesus went into a city called Nain; and many people went out before him, and a funeral procession met him: 42 And when he saw the widow weeping over her dead son, he pitied her, and said unto her, "Weep not: thy son is risen." 43 And he raised up the young man, and delivered him to his mother. 44 And when the people saw what things he did, they marveled, and said, "Is not this the carpenter, the son of Joseph, the brother of James, Joses, and Judas? and his sisters? Is not this the man that called himself Christ?" 45 And when they heard these things, they reviled him.

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sat at the Lord's feet, and heard his word. 40 But Martha was ¹ cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, ² Martha, Martha, thou art anxious and troubled about many things: 42 ³ but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

§90. HEALING OF THE MAN BORN BLIND.

JOHN, CHAP. 9.

1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, ⁴ and anointed his eyes with the clay, 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said, No, but he is like him. He said, I am he. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. 12 And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that aforetime was blind. 14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. 18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered and said, We know that this is our son, and that he was born blind: 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him: he is of age; he shall speak for himself. 22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. 25 He therefore answered, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. 26 They said therefore unto him, What did he to thee? how opened he thine eyes? 27 He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? 28 And they reviled him, and said, Thou art his disciple: but we are disciples of Moses. 29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is. 30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. 31 We know that God heareth not sinners: but if any man be a

¹ Gr. *Martha*. ² A few ancient authorities read *Martha, Martha, thou art troubled. Mary hath chosen &c.*
³ Many ancient authorities read *but few things are needful, or one.* ⁴ Or, *and with the clay thereof anointed his eyes*

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worshipper of God, and do his will, him he heareth. 32 They answered him, We have heard that any one opened the eyes of a man born blind. 33 Jesus said unto them, Ye have heard that I have healed many blind men; whom ye could not find: 34 They answered and said unto him, We know that thou art a teacher of God: 35 Jesus heard that they had cast him out; and finding them, he said unto them, 36 I am the light of the world: 37 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 38 Then said unto them the Saviour, I am the light of the world: 39 He answered and said, And wherefore? 40 Lord, we see men walk in光明 (light) as we see it; but how can we know that there is light, if no man come into our world? 41 Jesus said unto him, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

§91. THE GOOD SHEPHERD.

JHN. 10:1-21.

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the doors is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. 4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 Thus spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. 10 The thief cometh not, but that he may steal, and kill, and destroy: 11 I came that they may have life, and may have it abundantly. 12 I am the good shepherd: the good shepherd layeth down his life for the sheep. 13 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf snatcheth them, and scattereth them: 14 *λέγει δὲ* because he is a hireling, and careth not for the sheep. 15 I am the good shepherd: and I know mine own, and mine own know me. 16 Even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep. 17 And other sheep I have, which are not of this fold: them also I must bring: and they shall hear my voice; and they shall become one flock, one shepherd. 18 Therefore saith the Father, I love thee, because I lay down my life, that I may take it again. 19 No man taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment received I from my Father.

20 There arose a division again among the Jews because of these words. 21 Many of them said, He hath a devil, and is mad: why then he blind? 22 Others said, Iesus is not of the saying of one possessed with a devil. Certain “devil” openeth the eyes of the blind.

§92. CHRIST AT THE FEAST OF DEDICATION.

JHN. 10:22-39.

22 As it was the feast of the dedication at Jerusalem, it was winter time, and Jesus was walking in the temple in Solomon’s porch. 23 The Jews therefore came, and said unto him, Art thou

¹ Many ancient authorities read *the Son of man*. ² Or, *the Son of man*, as some ancient authorities read. ³ Or, *in that day*; or, ⁴ *in that hour*; or, ⁵ *in that night*; or, ⁶ *in that hour*; or, ⁷ *in that time*; or, ⁸ *in that hour*.

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said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. 26 But ye believe not, because ye are not of my sheep. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. 29 ¹My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch ²*them* out of the Father's hand. 30 I and the Father are one. 31 The Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? 33 The Jews answered him, For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him, whom the Father ³sanctified and sent into the world, Thou blasphemest; because I said, I am *the Son of God?* 37 If I do not the works of my Father, believe me not. 38 But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. 39 They sought again to take him: and he went forth out of their hand.

40 And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. 41 And many came unto him: and they said, John indeed did no sign; but all things whatsoever John spake of this man were true. 42 And many believed on him there.

§93. DISCOURSE ON PRAYER.

LUKE 11: 1-13.

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, ^aWhen ye pray, say, ^bFather, Hallowed be thy name. Thy kingdom come.^c 3 Give us day by day ^dour daily bread. 4 And forgive us our sins: for we ourselves also forgive every one that is indebted to us. ^eAnd bring us not into temptation^f.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves: 6 for a friend of mine is come to me from a journey, and I have nothing to set before him: 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him ^gas many as he needeth. 9 And I say unto you, ^hAsk, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth: and to

^a Some ancient authorities read *That which my Father hath given unto me.* ^b Or, ought ^c Or, consecrated. ^d Many ancient authorities add *Our Father, who art in heaven.* See Matt. vi. 9. ^e Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10. ^f Gr. *our bread for the coming day.* ^g Many ancient authorities add *that deliver us from the evil one.* ^h Or, *whatsoever things.* See Matt. vi. 10. ⁱ Or, *whatever things.*

^a Matt. vi. 9, 13. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. (¶49.)

^b Matt. 7:7, 11. A k, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a *loaf*, will give him a *stone*; or if he shall ask for a *fish*, will give him a *serpent*? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (¶49.)

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him that knocketh it shall be opened unto him. And if a woman shall bring you an egg, and he give him a stone in return, and he knocketh at the door, and she ask an egg, will he give him an egg? 13 It is not so with your gods; they give unto their children, how much more shall ye, leaving your father and mother, that ask him?

§94. WOE TO THE PHARISES, CAPTURED AT PHARISSE.

Lxx. 11. v. 34.

37 Now say he unto the Pharisees, Ask them that go down to the graves also. And when the Pharisees saw this, they marvelled, saying, This man doth not even know that he speaketh, for he commandeth the dead, and they obey him; but your law and your prophets tell you that made the dead to live, like the Israelites of old. 38 Howbeit, I say unto you, that those things which are without you, and other men's things are clean indeed. 39 But woe unto you, Pharisees! for ye tithe mint and rue and every herb, and judge not the law of God; but these ought ye to have learned, that ye should not bring up unclean things. 40 Woe unto you, Pharisees! for ye have the chief seats in the synagogues, and the salutations in the marketplaces; 41 Woe unto you! for ye eat as the tares of the field eat, and the men that walk over them know it not.

42 And one of the lawyers answering said unto him, "Master, we say that thou art right. 43 And he said, Woe unto you lawyers also, for ye load men with grievous burdens to be borne, and ye yourselves touch not the burdens with one of your fingers. 44 Woe unto you also for preachers, and for teachers, and for rabbis, and for lawyers; for ye are witnesses and consent unto the works of your fathers; for they killed the prophets, and ye build their tombs." 45 Therefore, he said the wisdom of God, I will send unto them prophets, and

scribes, and the wise, and the learned; and some of them shall they kill and persecute; and some of them shall they scourge in their synagogues, and shall put them in prison; and this shall they bear for my name's sake.

M. Matt. 23. 1. Woe unto you scribes and Pharisees, hypocrites! for ye load men with grievous burdens to be borne, and ye yourselves touch not the burdens with one of your fingers.

M. Matt. 23. 2. Woe unto you scribes and Pharisees, hypocrites! for ye have learned men's burdens, and ye have laid them upon men, and ye yourselves touch not the burdens with one of your fingers.

M. Matt. 23. 3. At least make straight the path before you; for ye load men with grievous burdens to be borne, and ye yourselves touch not the burdens with one of your fingers.

M. Matt. 23. 4. Woe unto you scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and ye offer incense to them; and ye kill them who witness of you, as ye did witness of them.

M. Matt. 23. 5. Ye are witnesses and consent unto the works of your fathers; for they killed the prophets, and ye build their tombs.

M. Matt. 23. 6. Ye are witnesses and consent unto the works of your fathers; for they killed the prophets, and ye build their tombs.

M. Matt. 23. 7. Ye are witnesses and consent unto the works of your fathers; for they killed the prophets, and ye build their tombs.

M. Matt. 23. 8. Ye are witnesses and consent unto the works of your fathers; for ye build their tombs.

M. Matt. 23. 9. Ye are witnesses and consent unto the works of your fathers; for ye build their tombs.

M. Matt. 23. 10. Ye are witnesses and consent unto the works of your fathers; for ye build their tombs.

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apostles; and some of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. 52 ^aWoe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to ^bpress upon him vehemently, and to provoke him to speak of ^cmany things; 54 laying wait for him, to catch something out of his mouth.

§95. WARNINGS AGAINST THE SPIRIT OF PHARISAISM.

LUKE, CHAP. 12.

1 In the mean time, when ^dthe many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to ^esay unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 ^fBut there is nothing covered up, that shall not be revealed: and hid, that shall not be known. 3 ^gWherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, which after he hath killed hath ^hpower to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess ⁱme before men, ^jhim shall the Son of man also confess before the angels of God: 9 ^kbut he that denieth me in the presence of men shall be denied in the pres-

¹ Gr. house. ² Or, set themselves vehemently against him. ³ Or, more. ⁴ Gr. the myriads of. ⁵ Or, say unto his disciples, First of all beware ye. ⁶ Or, authority. ⁷ Gr. Gehenna. ⁸ Gr. in me. ⁹ Gr. in him.

^a Matt. 23:13. But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter. (§127.)

^b Matt. 12:29. For there is nothing covered that shall not be revealed; and hid, that shall not be known. (294.)

^c Mark 4:22. For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. (357.)

^d Luke 8:17. For nothing is hid, that shall not be made manifest; nor anything secret that shall not be known and come to light. (357.)

^e Matt. 10:27-32. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father which is heaven. (64.)

^f Matt. 10:33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (64.)

^g Mark 4:24. For whatsoever ye shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. (376.)

^h Luke 12:29. For whatsoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and to glory of the Father, and of the holy angels. (376.)

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ence of the angels of God. 10. "And every one who shall speak evil of you before men, it shall be forgiven him; but unto him that blasphemeth against me in the spirit, it shall not be forgiven." 11. "And when they bring you before the synagogues, and before the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say."

13. And one out of the multitude said unto him, Master, I have a brother which dwelleth with me. 14. But he said unto him, Man, who made me a judge or a divider between thee and thy brother? 15. And he said unto them, Take his land, and let my brothers have it; for his life consisteth not in the abundance of the things which he possesseth. 16. A certain rich man brought feed for his swine, 17. and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goads. 19. And I will say to my soul, Thou hast many goods laid up for many years; take thine ease, eat, drink, and be merry. 20. But said unto him, Thou fool! this night is thy soul required of thee; and for whom hast thou prepared, whose shall they be? 21. So is he that layeth up treasures for himself, and is not rich toward God.

22. And he said unto his disciples, Therefore I say unto you, Be not anxious for tomorrow, for what ye shall eat; nor yet for your body, what ye shall put on. 23. For the life is not in the food, and the body than the raiment. 24. Consider the ravens, that they sow not, neither reap; which have no store-chamber or barns; and God feedeth them; or how many leaves are ye then in the birds? 25. And which of you by being anxious can add a cubit unto his stature? 26. If then ye are not able to do even that which which is least, why are ye anxious concerning the rest? 27. Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. 28. But if God so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more

Concerning the resurrection of the dead, and the coming of the Son of man.

Matthew 24. 1. And he said unto the twelve, Behold, the kingdom of the heavens is come near unto you. 2. And he spake unto them a parable; Behold, a man went into a far country, and left his house, and gave unto his servants his goods; unto the first he gave five talents, and to another two, and to another one; to each according to his several ability; and straightway went he on a journey.

Mark 13. 24. Now I give you a parable: A man went into a far country, and left his house to a旅人 (lìxūn) (stranger). 3. And he called his own servants, and delivered unto them his goods. 4. And he said unto them, Depart into the four winds of the earth, and bring forth all the lost sheep of the house of Israel.

Matthew 25. 1. But when the lord cometh, we know not what hour; therefore be ye also ready: for the Son of man cometh at an hour when ye think not.

Mark 13. 40. And watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall happen, and to stand before the Son of man.

Matthew 25. 14. So then he left unto his servants his goods; and went his way. 15. And he that had received five talents went and traded with the same, and made five talents more. 16. And he that had received two went and traded with the same, and made two talents more. 17. But he that had received one went and digged in the earth, and found a talent.

Matthew 25. 18. Then came the lord of those servants, and called the first, saying, Well done, thou good and faithful servant: because thou hast been faithful over a few things, I will make thee ruler over many things. 19. Enter thou into the joy of thy lord.

Matthew 25. 20. He that had received two talents came also. 21. And said he, My lord, because I knew that thou didst deal bountifully, and that they that have, more will have given me, I took my two talents, and traded with them, and made two talents more.

Matthew 25. 22. Then said his lord to him, Thou also art worthy of the kingdom; and I will give thee the fifth talent also.

LUKE 12.

shall he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Howbeit seek ye ¹ his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 ^aSell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those ² servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 ^bBut know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be ⁴broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said, ^cWho then is ^dthe faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that ^eservant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that ^fservant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that ^fservant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ^gcut him asunder, and appoint his portion with the unfaithful. 47 And that ^fservant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; 48 but he that knew not, and did things worthy of *stripes*, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what will I, if it is already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 ^dThink ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there shall be from henceforth five in one house divided, three against two, and two against three.

¹ Many ancient authorities read the kingdom of God. ² Gr. bondservants. ³ Or, But this ye know. ⁴ Gr. digged through. ⁵ Or, the faithful steward, the wise man whom I gave. ⁶ Or, severely scourge him.

^a Matt. 6: 19-21. Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. (§49.)

^b Matt. 24: 43, 44. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. (§131.)

^c Matt. 24: 45-51. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§131.)

^d Matt. 10: 34, 36. Think not that I come to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household. (§64.)

12.

53 They still are divided, father against son, at least in part, for the son and daughter against her mother, mother-in-law, and the son against law against his mother-in-law.

96. THE GALLIANS STAIN BY PHALE.

13 : 1 - (1)

1 Now there were some present at that very season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Then those eighteen, upon whom the tower in Siloah fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 And he spake this parable: A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vine-dresser, Is it because three years I come seeking fruit on this fig tree, and find none? cut it down; why waste it upon the earth, and bring forth no fruit? 8 And he answering saith unto him, Lord, let it alone this year also; for I shall dig about it, and dung it: 9 and if it bear fruit therefore, well; but if not, then after that thou shalt have it down.

97. THE WOMAN HEALED ON A SABBATH.

13 10 21.

LUKE 13.

watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath? 17 And as he said these things, all his adversaries were put to shame, and all the multitude rejoiced for all the glorious things that were done by him.

18 ^a He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. 20 ^b And again he said, Wherunto shall I liken the kingdom of God? 21 It is like unto leaven, which a woman took and hid in three ¹ measures of meal, till it was all leavened.

§98. THE QUESTION WHETHER FEW ARE SAVED.

LUKE 13: 22-30.

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him, Lord, are they few that be saved? And he said unto them, 24 Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be ² able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets: 27 ^d and he shall say, I tell you, I know not whence ye are: depart from me, all ye workers of iniquity. 28 ^c There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

¹ See marginal note on Matt. xiii. 33. ² Or, *able, when once*

^a Matt. 13: 31, 32. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof. (§57.)

^b Mark 4: 30-32. And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof. (§57.)

^c Matt. 13: 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. (§57.)

^d Matt. 7: 13, 14. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it. (§56.)

^e Matt. 7: 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (§46.)

^f Matt. 8: 12. But the son of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (§56.)

^g Matt. 13: 42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

^h Matt. 13: 50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

ⁱ Matt. 25: 46. And cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. (§123.)

^j Matt. 24: 51. And shall cut him asunder and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§131.)

^k Matt. 25: 46. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§131.)

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29 And they shall come from the east and west, and north and south, and lie down in the kingdom of God. 30 And behold, there are some who are first which shall be last.

§99. REPLY TO THE WARNING AGAINST HERID.

Luke 13, 31-35.

31 In that very hour there came certain Pharisees, saying to him, Get thee out; for Herod would fain kill thee. 32 And he said unto them, Go and tell that fox, I cast out devils and perform cures to-day and to-morrow, and the third day I shall rest. 33 However I must go to-day and to-morrow and the day following, for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, who殺子母之父母, and stonish them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! 35 Let your house be left unto you desolate; and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

§100. DISCOURSE AT A CHIEF PHARISEE'S TABLE.

Luke 14, 1-24.

1 And it came to pass, when he went into the house of one of the rulers of the pharisees on a sabbath day, that they were watching him. 2 And it chanced there was a certain man at the gate, which was lame from birth, and his name was Bartimaeus. 3 And Jesus answering, said unto the scribes and pharisees, Lo, I have come to heal the lame, and to call them unto the kingdom. 5 And he said unto them, What if I say unto this man, Take up thy bed, and walk? 6 And they said, Can he do such things? 7 And Jesus said unto them, What ye see now, when he maketh the lame to walk, in that ye say, We see nothing? 8 But he said unto the lame, Son, rise, take up thy bed, and walk. 9 And he rose, and walked. 10 And they all marveled, and glorified God, saying, We never saw such a thing. 11 And they said unto him, Master, we know that thou art a teacher come from God, for no man can do such signs as these, except God be with him. 12 And Jesus said unto them, Truly I say unto you, That many will come from the east and west, and lie down in the kingdom of God; but the children of the kingdom will be few. 13 Folly is ever going on; then shall the kingdom of God come in the presence of all the nations, and he shall be glorified.

¹ οὐδὲν τοῦτο πάντας μετέπειπεν, καὶ οὐδὲν τοῦτο πάντας εἶπεν.

² Μάρτυς τοῦ πονηροῦ οὐδὲν τοῦτο πάντας μετέπειπεν, καὶ οὐδὲν τοῦτο πάντας εἶπεν.

³ Μάρτυς τοῦ πονηροῦ οὐδὲν τοῦτο πάντας μετέπειπεν, καὶ οὐδὲν τοῦτο πάντας εἶπεν.

⁴ Μάρτυς τοῦ πονηροῦ οὐδὲν τοῦτο πάντας μετέπειπεν, καὶ οὐδὲν τοῦτο πάντας εἶπεν.

⁵ Μάρτυς τοῦ πονηροῦ οὐδὲν τοῦτο πάντας μετέπειπεν, καὶ οὐδὲν τοῦτο πάντας εἶπεν.

⁶ Μάρτυς τοῦ πονηροῦ οὐδὲν τοῦτο πάντας μετέπειπεν, καὶ οὐδὲν τοῦτο πάντας εἶπεν.

⁷ Μάρτυς τοῦ πονηροῦ οὐδὲν τοῦτο πάντας μετέπειπεν, καὶ οὐδὲν τοῦτο πάντας εἶπεν.

LUKE 14.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind: 14 and thou shalt be blessed; because they have not *wherewith* to recompence thee: for thou shalt be recompensed in the resurrection of the just.

15 ^aAnd when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, A certain man made a great supper: and he bade many: 17 and he sent forth his ^bservant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the ^bservant came, and told his lord these things. Then the master of the house being angry said to his ^bservant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the ^bservant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the ^bservant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. 24 For I say unto you, that none of those men which were bidden shall taste of my supper.

§101. DISCOURSE ON COUNTING THE COST.

LUKE 14: 25-35.

25 Now there went with him great multitudes: and he turned, and said unto them, 26 ^bIf any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 ^cWhosoever doth not bear his own cross, and come after me, cannot be my disciple. 28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30 saying, This man began to build, and was not able to finish.

^a Gr. *bondservant*.

^b Matt. 22:1-10. And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then sith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. (§124.)

^b Matt. 10:37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. (§64.)

^c Matt. 10:33. And he that doth not take his cross and follow after me, is not worthy of me. (§64.)

^b Matt. 16:24. If any man would come after me, let him deny himself, and take up his cross, and follow me. (§76.)

^c Mark 8:34. If any man would come after me, let him deny himself, and take up his cross, and follow me. (§76.)

^b Luke 9:23. If any man would come after me, let him deny himself, and take up his cross daily, and follow me. (§76.)

During our first year at H.H. there were 14 blind children admitted.

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15.

LUKE 15.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son¹. 22 But the father said to his ² servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, *and* kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the ²servants, and inquired what these things might be. 27 And he said unto him, Thy brother is come: and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out, and intreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends: 30 but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, "Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

§103. TWO PARABLES OF WARNING.

LUKE, CHAP. 16.

1 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig: to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred ⁴measures of oil. And he said unto him, Take thy ³bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred ⁴measures of wheat. He saith unto him, Take thy ³bond, and write fourscore. 8 And his lord commended ⁷the unrighteous steward because he had done wisely: for the sons of this ⁸world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to yourselves friends ⁹by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another's, who will give you that which is ¹⁰your own? 13 ¹¹No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of

¹ Some ancient authorities add *make me a ¹son of thy hired servants.* See ver. 19. ²Gr. *hendekartous.* ³Gr. *child.* ⁴Gr. *tertia,* the both being a Hebrew measure. See Luke, cly. 10, 11, 14. ⁵Gr. *writings.* ⁶Gr. *cors,* the cor being a Hebrew measure. See Luke, cly. 14. ⁷Gr. *thee* ⁸meaning *unrighteousness.* ⁹Or, *age* ¹⁰Gr. *out of.* ¹¹Some ancient authorities read *serve you.* ¹²Gr. *heuschi obsevo.*

¹³ Matt. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. (§49.)

16.

§104. CONCERNING FORGIVENESS AND FAITH

1711

LUKE 17.

one of these little ones to stumble. 3 ^aTake heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. 4 ^bAnd if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. 7 But who is there of you, having a ¹servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat: 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank the ¹servant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable ²servants; we have done that which it was our duty to do.

§105. THE RAISING OF LAZARUS.

JOHN 11: 1-46.

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2 And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was. 7 Then after this he saith to the disciples, Let us go into Judaea again. 8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because the light is not in him. 11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will ²recover. 13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore said unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Thomas therefore, who is called ³Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 And even now I know that, whatsoever thou shalt ask of God, God will give thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall

¹ Gr. *bond-servant*. ² Gr. *bond-servants*. ³ Gr. *brother*. ⁴ That is, *Tired*.

^a Matt. 18: 15. And if thy brother ¹sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. (§51.)

^b Matt. 18: 21, 22. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until even times; but, Until se ²times seven. (§51.)

11

106. THE WITHDRAWAL TO EPHRAIM.

— 11 —

§107. THE TEN LEOPERS.

LUKE 17:11-19.

11 And it came to pass,¹ as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God: 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 ² Were there none found that returned to give glory to God, save this ³ stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath ⁴ made thee whole.

§108. THE COMING OF THE KINGDOM.

LUKE 17:20 — 18:8.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is ⁵ within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 ⁶ And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven: so shall the Son of man be ⁷ in his day. 25 But first must he suffer many things and be rejected of this generation. 26 ⁸ And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded: 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 ⁹ Whosoever shall seek to gain his ¹⁰ life shall lose it: but whoso-

¹ Or, as he goes. ² Or, between. ³ Or, There were none found . . . save this stranger. ⁴ Or, alien. ⁵ Or, saved thee. ⁶ Or, in the midst of you. ⁷ Some ancient authorities omit in his day. ⁸ Or, said.

⁹ Matt. 24:29, 27. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. ¹⁰ Or as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. (§131.)

⁸ Matt. 24:37-39. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. (§131.)

⁹ Matt. 10:39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. (§64.)

¹⁰ Matt. 10:25. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. (§79.)

¹¹ Mark 8:35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. (§79.)

¹² Luke 9:25. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. (§79.)

¹³ John 12:25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. (§129.)

17.

ever shall lose it, he shall preserve it. § 4. And if any two or more men on earth shall be one man for his wife, that man shall work a gathering together; the one shall be taken away from the other, answering sayeth him. Where, Job 12. And so come into them. When all with the head, is also gathered together.

109. THE PHARISEE AND THE PIRENAN.

18

110 GÖTTSCHE LOWE

$$M_{\odot} \approx 19.1 \pm 1.2 \quad M_{\odot} \approx 10.1 \pm 1.2$$

MATT. 19.

them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? 6 So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why then did Moses command to give a bill of divorce, and to put her away? 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. 9 ^a And he say unto them, Whosoever shall put away his wife, ^b except for fornication, and shall marry another, committeth adultery: ^c and he that marrieth her when she is put away committeth adultery. 10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. 11 But he said unto them, All men cannot receive this saying, but they to whom it is given. 12 For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

MARK 10.

bill of divorce, and to put her away. 5 But Jesus said unto them, For your hardness of heart he wrote you this commandment. 6 But from the beginning of the creation, Male and female made he them. 7 For this cause shall a man leave his father and mother, and shall cleave to his wife: 8 and the twain shall become one flesh: so that they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house the disciples asked him again of this matter. 11 And he saith unto them, ^d Whosoever shall put away his wife, and marry another, committeth adultery against her: 12 and if she herself shall put away her husband, and marry another, she committeth adultery.

^a Some ancient authorities read *and if she herself shall put away her husband, and marry another, making her an adulteress;* as in chap. v. 32, ^b The full swing word, to the end of the verse, is omitted by some ancient authorities. ^c Some ancient authorities omit *and shall leave his wife.*

^d Matt. v. 32. But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and who ever shall marry her when she is put away committeth adultery. (Chap.)

^e Luke 16: 12. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth the one that is put away from a husband committeth adultery. (Chap.)

III. CHRIST'S BLESSING UPON THE CHILDREN.

Matt. 19: 14.

13 Then wist they straight unto him little children, saying, We should like his blessing on them; and he said, Let the little children come unto me, and let not to come unto me for so saith is the kingdom of heaven. 15 And he laid his hands upon them, and departed thence.

Matt. 10: 13-14.

13

13 And he said unto them, Let the little children come unto me, and forbade them not; and he received them, and blessed them. 14 But when Jesus saw how the scribes rebuked them, he took notice of it with indignation, and said unto them, Simeon, thou art a good child; come unto me. 15 And he said unto them, Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. 16 And he took them in his arms, and blessed them, laying his hands upon them.

§112. THE RICH YOUNG RULER.

Matt. 19: 16-20: 14.

16 And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why askest thou me concerning that which is good? One thing is good: 18 To keep thy commandments. 19 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, to him in the neighbor and the mother and father. 20 Thou shalt love thy neighbor as thyself. 21 The young ruler saith unto him, What must I do to day?

Matt. 10: 17-31.

17-18. 18.

17 And as he was going forth into the way, there ran one to him, and kneeled down before him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why askest thou me concerning that which is good? 19 There is none other good than one, even God; 20 To this knewest thou the commandments. 21 Do not kill, 22 Do not commit adultery, 23 Do not steal, 24 Do not bear false witness, 25 To thy neighbor and mother and father. 26 And he said unto him, How sayeth this law? 27 And he said unto him, Thou hast said well; 28 And he said, It is hard for me to keep all these commandments. 29 Then said Jesus unto him, If thou wilt enter into life, keep the commandments. 30 And he said unto him, Lord, I have kept all these commandments from my

¹⁷ The original text of Matt. 19: 16-20: 14, as it stands in the New Testament, reads as follows: "If thou wilt enter into life, keep the commandments." See §112.

¹⁸ The original text of Matt. 10: 17-31, as it stands in the New Testament, reads as follows: "If thou wilt enter into life, keep the commandments." See §112.

MATT. 19.

observed: what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon them said to them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee: what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive

MARK 10.

him. One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it ^{for them} that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying ^{unto him}, Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. 28 Peter began to say unto him, Lo, we have left all, and have followed thee. 29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, ³⁰ but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and chil-

LUKE 18.

follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich.

[Paragraph continued below.]

24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impossible with men are possible with God. 28 And Peter said, Lo, we have left ^{our} own and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, ³⁰ who shall not receive manifold more in this time, and ⁱⁿ the ³ world to come eternal life.

¹ Many ancient authorities add *or wife*; as in Luke xviii. 14. ² Some ancient authorities omit *for them that trust in riches*.

³ Many ancient authorities read *and his* *fathers*, ⁴ Or, *our* *own homes*. ⁵ Or, *age*.

May 19.

for labourer I am; and shall
in like manner live." 30 But
many shall be last that are
first; and first that are last.
20 ¶ For the kingdom of
heaven is like unto a man
that is a householder, which
went out early in the morning
to hire labourers into his vineyard.
2 And when he had agreed with
the labourers for a penny an hour,
he sent them into his vineyard.
3 And he went out about the third hour,
and saw others standing in the
market-place idle;
4 and to them he said, Go ye also into
the vineyard, and whatsoever
is right I will give you. And
they went. It was about the
sixth and the ninth hour, and did
likewise. 5 Again about the
eleventh hour he went out,
and found others standing;
and he saith unto them, Why
stand ye here all the day?
6 They say unto him, Because
no one hath hired us. He saith unto them, Go ye also
into the vineyard. 7 So when even was come, the
landowner called the labourers
and said unto them, Behold,
what ye have worked this day,
and your reward. 8 Now when the
labourers of the first hour
came, they said unto him, We
have also worked only one hour,
and thou hast given us the same
as those who have labored
fully from the first hour of
the day. 9 And he said unto
them, I will give to every man
according to that which he has
done.

May 20.

dream, and behold a man clothed
in robes of glory, and walking
among the golden trees; and the
trees were yielding their fruit
to them that came in under
their shade. 2 And the man
clothed in robes said, Come hither,

ye blessed of my Father, inherit
the kingdom prepared for you
from the foundation of the world.
3 Then the foolish virgins
said unto him, O Lord, we
have not known thee, neither
have we known thy name; how
then shall we enter in? 4 And he
said unto them, Because ye
have not known me, ye shall
not enter in. 5 Then said
the wise virgins unto him,
O Lord, we have known
thee, and have loved thee; we
have known thy name, and
we have come to thee. 6 And
he said, Come unto me, all ye
that labor and are heavy-laden,
and I will give you rest.
7 Then said unto them the
foolish virgins, Give us
of your oil, for our lamps
are gone out. 8 And the wise
virgins said unto them, Give
us not of your oil; for our
vessels are full. 9 And the
foolish virgins said, We may
die before we get to the
house of the bridegroom.
10 And the bridegroom
saith unto them, I will not
give you of my oil; go ye
therefore unto them that
sell, and buy for yourselves
oil. 11 And the foolish
virgins went away.
12 And the wise virgins
went into the house of the
bridegroom, and feasted with
him until the coming of the

¹ Matt. 25:1-10. See also John 3:1-18; 1 Cor. 15:35-49; 1 Thess. 5:1-11; 1 Tim. 5:14; 1 Peter 4:17-19; Rev. 22:1-5. ² Luke 13:34. And so it is often at harvest time, when there is much work to be done.

MATT. 20.

against the householder, 12 saying, These last have spent ^{but} one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a ²penny? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? 16 ^aSo the last shall be first, and the first last.

§113. CHRIST FORETELLS HIS CRUCIFIXION.

MATT. 20: 17-19.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

MARK 10: 32-34.

32 And they were in the way, going up to Jerusalem: and Jesus was going before them: and they were amazed: and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him. 33 *saying*: Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes: and they shall condemn him to death, and shall deliver him unto the Gentiles: 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

LUKE 18: 31-34.

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written ^b by the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: 33 and they shall scourge and kill him; and the third day he shall rise again. 34 And ^cthey understood none of these things: and this saying was hid from them, and they perceived not the things that were said.

^aOr, *but* wind. ^bSee marginal note on ch. xviii. 23. ^cOr, *but* some as they followed were afraid. ^dOr, through

^eCf. Matt. 14, 36, and references there.

§114. AMBITION OF JAMES AND JOHN.

MATTHEW 20: 20-28.

20 Then came to him the mother of the sons of Zebedee with her sons, worshiping him, and asking a certain thing of him. 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. 23 He saith unto them, My cup indeed ye shall drink; but to sit on my right hand, and on *my* left hand, is not mine to give, but *to those* for whom it hath been prepared. 24 And when the ten heard it, they were moved with indignation concerning the two brothers. 25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: but whosoever wouldest become great among you shall be your minister; 27 and whosoever wouldest be first among you shall be your servant: 28 even as the Son of man came not to be ministered to, but to minister; and to give his life a ransom for many.

MARK 10: 35-45.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. 36 And he said unto them, What wouldest ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? 39 And they said unto him, We are able. 40 And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism in that I am baptized, with it also ye shall be baptized: 41 to sit on my right hand or on *my* left hand is not mine to give, but *to those* for whom it hath been prepared. 42 And when they heard it, they began to be moved with indignation concerning James and John. 43 And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them, and their great ones exercise authority over them. 44 But it shall not be so among you: but he who is greatest among you shall be your servant:

and he who is least among you shall be great among you.

MARK 10: 46-51.

And he cometh to Jerusalem,

and the chief priests and the scribes

and the elders of the people

came together,

and said unto him,

Teacher, we know that thou art

a true prophet,

and a teacher approved by God;

and we would know of thee

what thou comest for.

He said unto them,

Ye know what ye seek,

but ye shall not get it;

and what I seek

ye know not,

but ye shall not be able to

know it.

He said unto them,

What is this that ye say

about me?

They said unto him,

That thou art the Christ.

He said unto them,

Ye say that I am.

But when ye shall see

the Son of man

coming in a cloud,

then ye shall know that

I am he.

Then said the chief priests

and the scribes,

and the elders of the people,

unto him,

Art thou the Christ?

He said unto them,

Ye say that I am.

But when ye shall see

the Son of man

coming in a cloud,

then ye shall know that

I am he.

Then said the chief priests

and the scribes,

and the elders of the people,

unto him,

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He said unto them,

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He said unto them,

Ye say that I am.

But when ye shall see

the Son of man

coming in a cloud,

then ye shall know that

I am he.

<p

MARK 10.

¹ minister: 44 and whosoever would be first among you, shall be ² servant of all. 45 For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

§115. THE BLIND MEN NEAR JERICHO.

MATT. 20: 29-34.

29 And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I should do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

MARK 10:46-52.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the way side. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, ³Rabboni, that I may receive my sight. 52 And Jesus said unto him, Go thy way: thy faith hath ⁴ made thee whole. And straightway he received his sight, and followed him in the way.

LUKE 18: 35-43.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath ⁴ made thee whole. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

¹Or, servant. ²Gr. bondservant.

³See John xv. 16. ⁴Or, saved thee.

§116. VISIT TO ZACCHAEUS

Luke 19:1-10.

1 And he entered and was passing through Jericho. 2 And behold, a man was passing by named Zacchaeus; he was a chief tax collector, and he was of small stature. 3 And he sought to pass through and climbed up into a sycamore tree to see him; for he was to pass that way. 4 And when Jesus came to the place, he looked up and said unto him, Zacchaeus, make haste and come down; for today I must abide at thy house. 5 And he made haste, and came down, and received him joyfully. 6 And when they saw it, they all marveled, saying, He has gone to stay at a man that is a sinner. 7 And Zacchaeus stood, and said unto the Lord, Behold, I will give half of my goods I give to the poor; and if I have wronged any, I exact double to redress and restore unto them. 8 And Jesus said unto him, Today is salvation come to this house; forasmuch as he also is a son of Abraham. 9 For the Son of man came to seek and to save that which was lost.

§117. PARABLE OF THE MINTERNS

Luke 19:11-28.

11 And as they heard these things, he abhorred and spake a parable because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his servants of his, and gave to the first ten pounds, and said unto them, Trade ye same in the market. 14 But his citizens hated him, and sent an messenger after him, saying, We will not that this man reign over us. 15 And he came after a while, when he was come back again, having received the kingdom, and he commanded his servants, unto whom he had given the ten pounds, to call to him that had received the five which he had given me trading. 16 And the first came, saying, Lord, thy five pounds have ten pounds mine. 17 And he said unto him, Well done, good servant; thou wast found faithful in a very little; thou art to over ten thousand. 18 And the second came, saying, Thy pound, Lord, I have traded it to five pounds. 19 And he said unto him, Thou oughtest to have had ten pounds. 20 And the third came, saying, Lord, I have gained nothing; I have laid it in a napkin; for I feared thee; for I am a wicked man. 21 And he said unto him, Thou oughtest to have had ten pounds. 22 Then he said unto them, He that had received the five pounds, let him have ten; 23 and he that had received the one pound, let him have two. 24 And he said unto them, Because I knew that thou were unprofitable servants, I therefore gave thee that which was thine own; 25 and because I am angry with you, because you knew not that I was thy master, to give into thy hands; 26 I say therefore unto you, take ye the ten pounds, 27 And he said unto them, Let him alone; for he has been unprofitable to me; 28 but because he had nothing, he ought not to be angry with him. 29 However, when the nobleman had come home, he brought over the ten pounds, and said, Give thou also unto him that had the one pound; 30 forasmuch as he hath been faithful over a few things, he will be faithful over many; and because he hath been faithful over many, he will be given honourable things.

¹ Luke 19:11-28. — ² Luke 19:11-28. — ³ Luke 19:11-28.

⁴ Luke 19:11-28. — ⁵ Luke 19:11-28. — ⁶ Luke 19:11-28.

⁷ Luke 19:11-28. — ⁸ Luke 19:11-28. — ⁹ Luke 19:11-28.

¹⁰ Luke 19:11-28. — ¹¹ Luke 19:11-28. — ¹² Luke 19:11-28.

¹³ Luke 19:11-28. — ¹⁴ Luke 19:11-28. — ¹⁵ Luke 19:11-28.

§118. ANOINTING OF JESUS BY MARY OF BETHANY.

MATT. 26:6-13.

MARK 14: 3-9.

JOHN 11:55-12:11.

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? 57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

12:1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. **2** So they made him a supper there: and Martha served: but Lazarus was one of them that sat at meat with him. **3** Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. **4** But Judas Iscariot, one of his disciples, which should betray

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having ^{an} alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this *ointment* might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. 6 But Jesus said, Let

¹Or, a flask; ²or, *pitcher*, pistis being perhaps a local name. Others take it to mean *genuine*; others, *liquid*. ³See marginal note on Matt. xviii. 25.

Matt. 26.

work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she poured this ointment on my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Matt. 14.

her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and wheresoever ye will ye can do them good; but me ye have not always. 8 She hath done what she could; she hath anointed my body aforsaking for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

12.

John 12:5. Why was it necessary to anoint Jesus' body before his burial? John 12:12. The Saviour's enemies were afraid that if Jesus' body were publicly displayed, they would be exposed. John 12:13. I say, therefore, unto you, Scatter your talents throughout the earth, and bring up the kingdom of God. John 12:14. For the property of the world will be given to those who have it always.

¶ The common people, therefore, of the Jews learned that he was master, and they came in to him to seek salvation; but when they might see him also, when he raised from the dead, to him the chief priests took counsel that they might put him again to death. ¶ They said that he reproached many of them, and went away, and took offence at Jesus.

¹ See note on Matt. xxviii. 20. On the other hand, see note on Matt. xxviii. 20. On the other hand, see note on Matt. xxviii. 20.

PART VIII.

THE PASSION WEEK.

FROM THE FINAL ARRIVAL IN JERUSALEM UNTIL THE RESURRECTION.

SUNDAY.

§119. THE TRIUMPHAL ENTRY.

MATT. 21: 1-11.

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken ¹ by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.
6 And the disciples went, and did even as

MARK 11: 1-11.

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he ² will send him ^{back} hither. 4 And they went away, and found a colt tied at the door without in the open street; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go. 7 And they bring the colt unto Jesus, and cast on him

LUKE 19: 29-44.

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of Olives, he sent two of the disciples, 30 saying, Go your way into the village over against you: in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread

JOHN 12: 12-19.

12 On the morrow ⁴ a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon: as it is written, 15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.

¹ Or, *Parough*. ² Gr. *sandeth*. ³ Or, *again*. ⁴ Some ancient authorities read *the common people*.

MAY 21.

Jesus app'd dud to me,
7 and I brought the ass, and the colt, and
put on them their garments; and he sat
thereon. 8 And the most part of the multi-
tude spread their garments in the way; and others
cut branches from the trees, and
spread them in the way. 9 And the multitu-
dine that went before him, and that
followed, cried, saying, Hosanna to the
son of David: Blessed is he
that cometh in the name of the Lord: Hosanna in the
highest.

MAY 21.

their garments; and he
sat upon him. 7 And
many spread their gar-
ments upon the way; and others
cut branches, which they had cut
from the fields. 8 And they that went
before, and they that
followed, cried, Hosanna;
Blessed is he
that cometh in the
name of the Lord: 9
Blessed is the kingdom
that cometh. 10 King
of Israel: Hosanna in the
highest.

19

12

the great multitude
was with him, so that
it was now very
great; and he spake
unto them, O ye people
of the world, Behold
the kingdom of the
King of heaven is come
unto you; with it cometh
the salvation of the
whole world; for the
righteousness which
they had done is
sufficient. 11 Jesus said
unto them, King of
the kingdom of the
heavens; 12 Behold
the kingdom of the
heavens is come
unto you; 13 And
he spake unto them
in parables, saying,
Behold a certain
king, who would
make a wedding
feast; and he sent
out his servants
to call them that
were bidden to the
feast; but they
would not come.
14 Again he sent
out other servants
saying, Behold
my wedding
feast; my dinner
is ready; my
oxen and
sheep are
killed; come
unto the
feast. 15 But
they made
light of it, and
went their
ways; one
said, I have
bought a
field; another
said, I have
bought
vines; another
said, I have
bought
a house; and
another said,
I have
espoused
a wife;
and so
they went
their
ways.
16 Then
said the
king to
his
servants,
The wedding
feast is
ready; but
they which
were
bidden
will not
come.
17 Go ye
therefore
into the
highways
and hedges,
and compel
them to
come in;
for I
will be
filled
with
the
feast.

18 So the
servants
went
out
into
the
highways
and
hedges,
and
gathered
to
the
feast
all
sorts
of
men;
and
when
the
king
came
in
to
see
the
feast,
he
saw
that
the
tables
were
set
out
with
finer
cups,
and
the
pewter
pans
were
full
of
good
meat;
and
the
servants
which
had
been
sent
out
to
call
the
men
which
were
bidden
to
the
feast,
had
not
come.
19 Then
said
the
king
unto
his
servants,
Bring
hither
the
men
which
were
bidden
to
the
feast;
but
when
the
servants
had
done
so,
they
brought
unto
the
king
men
which
had
not
come.
20 Then
said
the
king
unto
the
servants,
Behold
the
feast
is
ready;
but
they
which
were
bidden
will
not
come.
21 Bring
hither
the
poor,
the
miserable,
the
blind,
the
lame,
and
such
as
are
not
able
to
pay
you
back;
and
let
them
eat.
22 And
when
the
servants
had
done
so,
the
king
sat
down
to
eat;
but
no
man
came
unto
the
feast.
23 Then
said
the
king
unto
the
servants,
Behold
the
feast
is
ready;
but
no
man
came
unto
the
feast.
24 Bring
hither
the
men
which
were
bidden
to
the
feast;
but
when
the
servants
had
done
so,
they
brought
unto
the
king
men
which
had
not
come.
25 Then
said
the
king
unto
the
servants,
Behold
the
feast
is
ready;
but
they
which
were
bidden
will
not
come.
26 Bring
hither
the
poor,
the
miserable,
the
blind,
the
lame,
and
such
as
are
not
able
to
pay
you
back;
and
let
them
eat.
27 And
when
the
servants
had
done
so,
the
king
sat
down
to
eat;

MATT. 21.

10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

MARK 11.

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

LUKE 19.

thou knewest not the time of thy visitation.

MONDAY. §§120, 121.

§120. THE CURSING OF THE FIG TREE.

MATT. 21: 18, 19 [20-22].

18 Now in the morning as he returned to the city, he hungered. 19 And seeing ¹a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. [20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.]

MARK 11: 12-14.

12 And on the morrow, when they were come out from Bethany, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves: for it was not the season of figs. 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

§121. SECOND CLEANSING OF THE TEMPLE.

MATT. 21: 12-17.

12 And Jesus entered into the temple of God, and cast out all them that sold and

MARK 11: 15-19.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out

LUKE 19: 45-48.

[LUKE 21: 37, 38.]

45 And he entered into the temple, and began to cast out them that sold,

¹ Many ancient authorities omit of G. A.

MARCH 21.

fright in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he said unto them, It is written, My house shall be called a house of prayer: but ye have made it a den of thieves. 14 And he said, And the lame came to him in the temple, and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were coming in the temple, and saying, He-saith to the son of David, they were filled with indignation. 16 And he said unto them, Hearest thou what these are saying? And Jesus said unto them, Ye have heard it written, Out of the mouth of babes and sucklings hast thou perfected praise. 17 And he left them, and went forth of the city to Bethany, and lodged there.

MARCH 21.

19

out them that sold the doves; 13 that was a den of thieves: 14 and overthrew the tables of the money-changers, and the seats of them that sold the doves; 15 And he said unto them, My house shall be called a house of prayer: but ye have made it a den of thieves. 16 And he said, And the lame came to him in the temple, and he healed them. 17 And when the chief priests and the scribes saw the wonderful things that he did, and the children that were coming in the temple, and saying, He-saith to the son of David, they were filled with indignation. 18 And he said unto them, Hearest thou what these are saying? And Jesus said unto them, Ye have heard it written, Out of the mouth of babes and sucklings hast thou perfected praise. 19 And he left them, and went forth of the city to Bethany, and lodged there.

MARCH 21.
And after evening he

21:37. And every night he was teaching in the temple, and continuing to do so until daybreak. And all the people came early in the morning to hear him in the temple, to hear him.

TUESDAY.—§122-124.

§122. THE BIG TREE WITHDRAWN AWAY.

[Matt. 21:20-22.]

The next day when the chief priests and the scribes heard that they had withdrawn away from the temple, they said, Howbeit, let us call him again, that we may interrogate him concerning this. 21 And when they had called him again, Jesus answered and said unto them, I will not come to you again, unless ye come to me. It is a hard thing for you to receive my doctrine. If it is not so, what will it be? 22 And Jesus gave them a parable, saying, At even, when the主人們

MARCH 21.

22:1-3. And Jesus said unto them, Is it not hard for you to receive my doctrine? 22 And they said, We will not come to thee again. 23 And Jesus said unto them, Therefore I say unto you, Ye will not enter into the kingdom of heaven.

[MATT. 21.]

if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.]

MARK 11.

Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. 24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. 25 ^aAnd whosoever ye stand praying, forgive, if ye have aught against any one: that your Father also which is in heaven may forgive you your trespasses.¹

§123. CHRIST'S AUTHORITY CHALLENGED.

MATT. 21:23-27.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one ² question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude: for all hold John as a prophet.

MARK 11:27-33.

27 And they come again to Jerusalem: and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders: 28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of you one ² question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? 32 But should we say, From men— they feared the people:

LUKE 20:1-8.

1 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders: 2 and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I also will ask you a ³ question; and tell me: 4 The baptism of John, was it from heaven, or from men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? 6 But if we shall say, From men: all the people will stone us: for

¹ Many ancient authorities add ver. 2. *But if ye forgive not their trespasses, neither will your Father which is in heaven forgive your trespasses.* [Gr. *εἰς τὰ πατεῖσαν*.] Or, *but if ye say, From men*.

² Matt. 21:14, 15. *For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* (§44.)

Mark 21.

27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things,

Mark 11.

1 for all verily held John to be a prophet. 33 And they answered him, We know not. And Jesus said unto them, Neither tell I you by what authority I do these things.

§124. THREE PARABLES OF WISDOM

Mark 21:28—22:13

28 But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I will not. 31 And he said, Go thy way. 32 Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the税农sinners and the publicans go into the kingdom of God before you. 33 For John came to you in the way of righteousness, and ye received him not: but the publicans and the harlots believed him: and ye would not see it. Ought not therefore you yourselves to seek the kingdom of God, before you suppose that you might inherit it?

¶ 34 Then said Jesus unto them, Hear ye another parable: A man who had a fig tree growing in his vineyard, and when the fruit was now ripe, he came to seek fruit thereon, and found none. 35 And he said unto the keeper of his vineyard, Behold, three years ago I came to thy fig tree, and found no fruit thereon: and yet I waited for thee this year also: and lo, thou bringest me nothing: thou art worthy neither to have me to eat of thy figs, nor to touch my branches. 36 And he said unto the keeper of his vineyard, Take away this fig tree: for it deserves not to bear fruit.

Mark 12:1-12

20

1 And he began to speak unto his disciples, saying, Hear ye another parable: A man who had a fig tree growing in his vineyard, and when the fruit was now ripe, he came to seek fruit thereon, and found none. 2 And he said unto the keeper of his vineyard, Behold, three years ago I came to thy fig tree, and found no fruit thereon: and yet I waited for thee this year also: and lo, thou bringest me nothing: thou art worthy neither to have me to eat of thy figs, nor to touch my branches. 3 And he said unto the keeper of his vineyard, Take away this fig tree: for it deserves not to bear fruit. 4 And Jesus sent the scribes and the chief priests to Jerusalem, and said unto them, Go, and bring unto me the chief priests and the elders, and the scribes, and the Pharisees, and the Sadducees, and the Herodians, and all the great men, and the people, and say unto them, Bring unto me the man who casteth out devils in my name, and who worketh miracles in my name, and who calleth himself Christ, and let me examine him.

MATT. 21.

his ¹ servants to the husbandmen, to receive ² his fruits. 35 And the husbandmen took his ¹ servants, and beat one, and killed another, and stoned another. 36 Again, he sent other ¹ servants more than the first; and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him

MARK 12.

might receive from the husbandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty. 4 And again he sent unto them another ¹ servant; and him they wounded in the head, and handled shamefully. 5 And he sent another; and him they killed: and many others: beating some, and killing some. 6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 Have ye not read even this scripture;

The stone which the builders rejected,

The same was made the head of the corner:

11 This was from the Lord,
And it is marvellous in our eyes?

LUKE 20.

husbandmen beat him, and sent him away empty. 11 And he sent yet another ¹ servant; and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. 13 And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, ² God forbid. 17 But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

¹ Gr. *bondservants*. ² Or, *the fruit* of it.

Some ancient authorities omit ver. 44.

³ Gr. *bondservant*.

⁴ Gr. *Brutus*.

MATT. 24.

as earth. 43 And when the church was scattered, Paul writes here, this portion of the true believers had no shade of them;

44 And when they sought to lay hold on him, they feared the multitude, for they knew he deserved that he spake the truth; so he against them said, I will go away; and left him, and went away.

MATT. 12.

20

12 And they sought to lay hold on him, but they could not; for the multitude, for they knew he deserved that he spake the truth; so he against them said, I will go away; and left him, and went away.

S. G. M.

22 1. And Jesus answered and said again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, which made a marriage feast for his sons. 3 And he sent forth his servants to call them that were bidden, to the marriage feast; and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner, my oxen and my fillings are杀戮, and all things are ready; come to the marriage feast. 5 But they even轻慢, Light of heart, went their way, one to his own farm, another to his merchandise, and to eat and drink. 6 Then comes his servants, and rebuked them sharply, and rebuked them sharply, and rebuked them sharply. 7 But the king was wroth, and he sent his soldiers, and destroyed those

1. And Jesus answered and said again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, which made a marriage feast for his sons. 3 And he sent forth his servants to call them that were bidden, to the marriage feast; and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner, my oxen and my fillings are杀戮, and all things are ready; come to the marriage feast. 5 But they even轻慢, Light of heart, went their way, one to his own farm, another to his merchandise, and to eat and drink. 6 Then comes his servants, and rebuked them sharply, and rebuked them sharply, and rebuked them sharply. 7 But the king was wroth, and he sent his soldiers, and destroyed those

and burnt them with fire.

MATT. 22.

murderers, and burned their city. 8 Then saith he to his servants. The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those ¹servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the ²servants, Bind him hand and foot, ^aand cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. 14 For many are called, but few chosen.

§125. THREE QUESTIONS BY THE JEWISH RULERS.

MATT. 22:15-40.

15 Then went the Pharisees, and took counsel how they might ensnare him in his words.

MARK 12:13-34.

13 And they send unto him certain of the Pharisees and of the Herodians, that feigned themselves to be right-

LUKE 20:20-40.

20 And they watched him, and sent forth spies, which feigned themselves to be right-

¹ Gr. *Lord-servants*. ² Or, *infidels*.

^a Matt. 8:12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth. (§56.)

^a Matt. 13:42. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

^a Matt. 13:50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. (§57.)

^a Matt. 24:51. And shall cut him a under, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth. (§131.)

^a Matt. 25:30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth. (§131.)

^a Luke 13:27. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and your wives cast forth without. (§58.)

MAT. 22.

talk. 16 And they send to him their disciples, with the Herodians, saying, 'Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one; for thou regardest not the person of men, but o^r a truth teachest the way of God: Is it lawful to give tribute unto Cesar, or not?' 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? to shew me the tribute money. And they brought unto him a penny. 19 And he saith unto them, Whose is this image and superscription? 20 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things that are Cesar's; and unto God the things that are God's. 21 And when they heard it, they marvelled, and left him, and went their way.

22 On that day there came to him Sadducees, which say that there is no resurrection; and they asked him, 23 saying, 'Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.' 24 Now there were with us seven brethren; and the first married and deceased, and having no seed, left his wife unto his brother. 25 In like manner the second also, and the third, unto the seventh. 26 And after them all the woman died. 27 In the resurrection therefore whose wife shall she be of the seven? for they all had

MARK 12.

they might catch him in task. 14 And when they were come, they say unto him, 'Master, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but o^r a truth teachest the way of God: Is it lawful to give tribute unto Cesar, or not?' 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16 To And they brought it. And he saith unto them, Whose is this image and superscription? 17 And they said unto him, Cesar's. 18 And Jesus said unto them, Render unto Cesar the things that are Cesar's; and unto God the things that are God's. 19 And they marvelling greatly at him.

20 And there came unto him certain of the Sadducees, which say that there is no resurrection; and they asked him, saying, 'For Master, Moses wrote unto us, If a man die, having no seed, his brother shall marry his wife, and leave a wife behind him, and leave no child, that his brother shall take his wife, and raise up seed unto his brother.' 21 There were seven brothers; and the first took a wife, and died without leaving seed. 22 And the second took her, and died, leaving no seed. 23 And the third, and so forth, unto the seventh, all who died, leaving no seed. 24 And when all the seven were dead, the woman died also. 25 Therefore unto the first, the woman whose husband died, shall she be of the seven?

20

26 And he saith unto them, He holdeth her not. 27 And he saith unto them, Because they know not the law, neither the power of God, 28 And he said unto them, Know ye not that they which are taxed, teachest not, for they are not the persons of men, but a tenth part of all that cometh into God? 29 Is it lawful to give tribute unto Cesar, or not? 30 But they were silent, because their craftiness was manifest unto them. 31 Showing unto them Whose image and superscription it was. And they said, Cesar's. 32 And Jesus said unto them, Then render unto Cesar the things that are Cesar's, and unto God the things that are God's. 33 And they were greatly amazed at his answer, and held him more than before.

34 And there came unto him another of the Sadducees, which say that there is no resurrection; and they asked him, saying, 'For Moses said unto us, If a man die, having no seed, his brother shall marry his wife, and leave a wife behind him, and leave no child, that his brother shall take his wife, and raise up seed unto his brother.' 35 And he said unto them, Ye do err, because ye know not the scriptures, nor the power of God. 36 For about this woman there was a commandment from God, of him that made her husband dead, saying, If a man die, having no seed, his brother shall marry his wife, and leave a wife behind him, and leave no child, that his brother shall take his wife, and raise up seed unto his brother. 37 And he said unto them, That the dead rise up, ye say yourselves, in the book of Moses, in the place where Abraham saith, I am a stranger and a sojourner in the land which thou givest me, and I have left my house, and my country, and my kindred, and am come unto thee: 38 And he saith unto them, Therefore the dead rise up, and the resurrection of the dead is proved by this scripture.'

MATT. 22.

her. 29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels³ in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitudes heard it, they were astonished at his teaching.

MARK 12.

them? for the seven had her to wife. 24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as angels in heaven. 26 But as touching the dead, that they are raised: have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but of the living: ye do greatly err.

LUKE 20.

shall she be? for the seven had her to wife. 34 And Jesus said unto them, The sons of this "world" marry, and are given in marriage: 35 but they that are accounted worthy to attain to that "world," and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live unto him. 39 And certain of the scribes answering said, ² Master, thou hast well said. 40 For they durst not any more ask him any question.

34 But the Pharisees, when they heard that he had put the Saducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, tempting him, 36 ¹Master, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 ²And a second like unto it is this, Thou shalt love thy neighbour as thyself. 40 On these two commandments hangeth the whole law, and the prophets.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear, O Israel; ³ The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God ⁴with all thy heart, and ⁵with all thy soul, and ⁶with all thy mind, and ⁷with all thy strength. 31 The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Of a truth, ⁸Master, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the

¹ Many ancient authorities add *of God*. ² Or, Teacher. ³ Or, And a second is like unto it, *Thou shalt love* &c. ⁴ Or, *The Lord is our God; the Lord is one*. ⁵ Gr., ⁶ in, ⁷ on, ⁸ Or,

MARK 12.

understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices." 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

§126. CHRIST'S UNANSWERABLE QUESTION.

MARK 12:41-44.

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. 43 He saith unto them, How then doth David in the Spirit call him Lord, saying,
44 The Lord said unto my Lord,

Sit thou on my right hand,
Till I put thine enemies
underneath thy feet?
45 If David then calleth him
Lord, how is he his son?
46 And no one was able to
answer him a word; neither
durst any man from that day
forth ask him any more questions.

MARK 12:35-37.

35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? 36 David himself said in the Holy Spirit,

The Lord said unto my Lord,

Sit thou on my right hand,
Till I make thine enemies

the footstool of thy feet.
37 David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

MATTHEW 20:40-44.

40 And he said unto them, How say they that the Christ is David's son? 41 For David himself saith in the book of Psalms,

The Lord said unto my Lord,

Sit thou on my right hand,
43 Till I make thine enemies

the footstool of thy feet.
44 David therefore calleth him Lord, and how is he his son?

§127. THE DISCOURSE AGAINST THE Scribes AND PHARISES.

MARK 12:38.

4 Then spake Jesus to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit on Moses' seat,

MARK 12:38-44.

38 And they say, that he saith, By virtue of the seat of all the law, which Moses delivered. 39 Therefore say I unto you, that they

MATTHEW 20:40-44.

40 And he said unto them, According to the seat of all the law, which Moses delivered. 41 Therefore say I unto you, that they

^a See footnotes ^b and ^c on page 196.

^b See footnote b on page 196.

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3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works: for they say, and do not. 4 ^aYea, they bind heavy burdens ^band grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, 6 ^band love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, ^cwhich is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ. 11 ^cBut he that is ^dgreatest among you shall be your servant. 12 ^dAnd whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted.

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in the marketplaces, 39 and chief seats in the synagogues, and chief places at feasts: 40 they which devour widows' houses, ^eand for a pretence make long prayers: these shall receive greater condemnation.

LUKE 20.

in long robes, and ^blove salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; 47 which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

^aMany ancient authorities read *and give unto others*. ^bOr, *the heavenly*. ^cGr. *greater*. ^dOr, *minister*. ^eOr, *for a pretence they fast*.

^aLuke 11:46. For ye load men with burdens grievous to be borne, and **ye** yourselves touch not the burdens with ^cone of your fingers. (§144.)

^bMark 11:13. For ye lay the **elder** ^cin the synagogues, and the salutations in the marketplaces. (§94.)

^cMark 20:20, 27. But whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant. (§144.)

^dMark 10:43. If any man desire to be first, let him be last of all, and minister of all. (§81.)

^eMark 10:44. But ye ^cthat are ^bgreat among you, shall be your minister: and whosoever would be first among you, let him serve. (§144.)

^fLuke 22:26. But he that is the greater among you, let him be humbled; and he that is chief, as **he** is chief. (§153.)

^gLuk. 14:11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (§153.)

^hLuke 14:11. For every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted. (§153.)

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12. But woe unto you, scribes and Pharisees, hypocrites! for ye have compassed heaven against men; for ye enter not in yourselves, neither do ye suffer them that enter in to enter.

13. Woe unto you, scribes and Pharisees, hypocrites! for ye compassed heaven against proselytes; and when he is become so, ye make him twofold more exceeding guilty than ye.

14. Woe unto you, ye blind guides, which say, Whosoever swareth by the gold or by the silver, is not guilty; but whosoever shall swear by the gold of the temple, or by the stones thereof, or by the food, and drink; for whether is greater, the gold, or the temple, and the stones thereof? 15. And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. 16. Ye blind, for whether is greater, the altar, or the offering made upon the altar? 17. He therefore that sweareth by the altar, sweareth by the gift, and by all things thereon. 18. And he that sweareth by the temple, sweareth by the gold of the temple, and by the stones thereof, and by all that strain out the gnat, and swallow the camel.

19. Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and dill and cummin, and have left undone the weightier matters of the law, judgment, mercy, and faith: these ye ought to have done, and not to have left the other undone. 20. Ye blind guides, which strain out the gnat, and swallow the camel.

21. Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter; but within they are full from extortion and excess. 22. Then say I unto you, Cleanse first the inside of the cup and of the platter; that the outside thereof may be clean also.

23. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly; but inwardly are full of dead men's bones, and of all uncleanness. 24. Even so ye also outwardly appear righteous unto men; but inwardly ye are full of hypocrisy and iniquity.

25. Woe unto you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and yet say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 26. Wherefore also ye testify against yourselves, that ye are sons of them that slew the prophets, and of them that persecuted the righteous of your fathers. 27. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? 28. Therefore, behold, I send unto you prophets, and wise, and sages, and spiritual men; and ye will not honour them.

29. Behold, I send unto you prophets, and wise, and sages, and spiritual men; and ye will kill them: 30. And ye will bear witness that I spake unto you beforehand. 31. They will come unto you in the name of Christ; and ye will receive them not: 32. And ye will do unto the prophets which ye shall see coming unto you; as ye have done unto me.

33. Woe unto you, scribes and Pharisees, hypocrites! for ye have built the sepulchres of the prophets, and have filled them with the dead men's bones; and have made the sepulchres of the righteous; and have laid stony stones upon them; that men might not find them. 34. Ye therefore also testify against yourselves, that ye are the children of them that killed the prophets.

35. Woe unto you, scribes and Pharisees, hypocrites! for ye have made the people to err through your traditions; which ye have delivered unto them: as it is written, These people have I loved, yet have they abomination in my sight. 36. Ye have turned aside the people of God; ye have caused them to err; ye have perverted the way of the just; ye have caused them to err.

37. Woe unto you, scribes and Pharisees, hypocrites! for ye have made the people to err through your traditions; which ye have delivered unto them: as it is written, These people have I loved, yet have they abomination in my sight. 38. Ye have perverted the way of the just; ye have caused them to err; ye have perverted the way of the just; ye have caused them to err.

39. Woe unto you, scribes and Pharisees, hypocrites! for ye have made the people to err through your traditions; which ye have delivered unto them: as it is written, These people have I loved, yet have they abomination in my sight.

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scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

37 ^aO Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you ¹desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

§128. THE WIDOW'S TWO MITES.

MARK 12: 41-44.

41 And he sat down over against the treasury, and beheld how the multitude cast ² money into the treasury: and many that were rich cast in much. 42 And there came ³ a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: 44 for they all did cast in of their superfluity: but she of her want did cast in all that she had, *even* all her living.

LUKE 21: 1-4.

1 And he looked up, ⁴ and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

§129. GENTILES SEEKING JESUS.

JOHN 12: 20-36.

20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the

¹ Some ancient authorities omit *desolate*. — Gr. *brastē*. ² Gr. *one*. ³ Or, *and saw them that...treasury, and they were rich*.

^a Luke 13: 34, 35. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you ¹desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord. (§99.)

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earth and die, it abideth by itself alone; but if it die, it beareth no fruit. 24 He that loseth his life loseth it; and he that hateth his life in this world, shall keep it unto death. 25 If any man serve me, let him follow me; and where I am, there shall also my servant be. 26 If any man serve me, him will the Father honour. 27 Now is my soul troubled; and what shall I say? 'Father, save me from this hour.' But for this cause came I unto this world, that I might glorify thy name. There came therefore a voice out of heaven, saying, 'I have glorified it, and will glorify it again.' 28 The multitude therefore that stood by heard it, and they said, that had thundersaid: others said, An angel hath spoken to him. 29 Jesus answered and said, This voice hath not come for my sake, but for your sakes. 30 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I if I be lifted up from the earth, will draw all men unto myself. 33 But this he said, signifying by what death he should die. 34 The multitude therefore answered him, We have heard out of the law, that Christ abideth for ever; and how sayest thou? The Son of man must be lifted up. 35 Who is this Son of man? 35 Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that dwelleth in the darkness knoweth not whither he goeth. 36 While ye have the light, believe in the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them.

§130. THE JEWS' REJECTION OF CHRIST.

JHN 12:37-50.

37 But though he had done so many signs before them, yet they believed not on him; 38 that the word of Israhel the prophet might be fulfilled, which he spake, 'Lord, who hath believed our report?' 39 And to whom then hath the arm of the Lord been revealed?

37 For this cause they could not believe, for that Israhel said again,

40 He hath blinded their eyes, and he hardeneth their heart: Lest they should see with the eyes, and perceive with their heart, And should turn: And I should heal them.

³⁷ John 12:37. On the day of the last supper, Jesus said, 'Behold, the hour cometh,

³⁸ Micah 5:8. He that smiteth thee, smiteth me; and he that destroyeth me, destroyeth thee.'

³⁹ Amos 8:12. For also when we have heard, we have seen, and have known, yet have we not understood.'

⁴⁰ Micah 3:2. And when we have seen, we have known, yet have we not understood; because the heart of this people is callous, and their spirit dead; therefore have we world given them, and hidden from them the light of knowledge.'

⁴¹ Luke 13:34. We have come unto you in the name of Jesus Christ, to bring you good news; but because ye believe not on Jesus, ye shall not understand my words.'

⁴² Matthew 13:14. Another parable spake Jesus unto them; saying, 'The sower soweth the word.'

⁴³ Matthew 13:15. But there are some who have ears to hear, and do not hear; for they are hardened.'

⁴⁴ Matthew 13:16. And there are some who have eyes to see, and do not see; for they are hardened.'

⁴⁵ Matthew 13:17. And there are some who have ears to hear, and do not hear; for they are hardened.'

⁴⁶ Matthew 13:18. And there are some who have eyes to see, and do not see; for they are hardened.'

⁴⁷ Matthew 13:19. And there are some who have ears to hear, and do not hear; for they are hardened.'

⁴⁸ Matthew 13:20. And there are some who have eyes to see, and do not see; for they are hardened.'

JOHN 12.

41 These things said Isaiah, because he saw his glory: and he spake of him, 42 Nevertheless even of the rulers many believed on him: but because of the Pharisees they did not confess ¹ it, lest they should be put out of the synagogue: 43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man bear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

§131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD.

MATT., CHAPS. 24, 25.
[MATT. 26: 1, 2.]

1 And Jesus went out from the temple, and was going on his way: and his disciples came to him to shew him the buildings of the temple. 2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must needs come to pass:

MARK, CHAP. 13.
[MARK 11: 19.]

1 And as he went forth out of the temple, one of his disciples saith unto him, 'Master, behold, what manner of stones and what manner of buildings! 2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished? 5 And Jesus began to say unto them, Take heed that no man lead you astray. 6 Many shall come in my name, saying, I am he: and, The time is at hand: go ye not after them. 7 And when ye shall hear of wars and rumours of wars, be not troubled: these things must needs come to pass: but

LUKE 21: 5-38.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, 6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

7 And they asked him, saying, 'Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass?' 8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am he: and, The time is at hand: go ye not after them. 9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first: but the end is not immediately.

¹Or, know. — Or, preserved. — Or, their. — or, confess. — Or, that.

M. 24.

pass; but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and earthquakes, in divers places. 8 But all these things are the beginning of travail. 9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations, for my name's sake. 10 And then shall my servant and shall destroy one another, and shall hate one another. 11 And many trespassers shall arise, and shall be of many assay. 12 And because iniquity shall be multiplied, the love of the many shall wax cold. 13 But that the end may to the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations: and then shall the end come.

13.

MATT. 24.

15 When therefore ye see the abomination of desolation, which was spoken of ¹ by Daniel the prophet, standing in ² the holy place (let him that readeth understand), 16 then let them that are in Judaea flee unto the mountains: 17 let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloke. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. 23 Then if any man shall say unto you, Lo, here is the Christ; or, Here; believe ³ it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand. 26 ⁴If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe ⁴ it not. 27 For as the lightning cometh forth from the east,

MARK 13.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judaea flee unto the mountains: 15 and let him that is on the housetop not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloke. 17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. 21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe ³ it not: 22 for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. 23 But take ye heed: behold, I have told you all things beforehand.

LUKE 21.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the ⁵ land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[Paragraph continued on next page.]

¹Or, through ²Or, a holy place ³Or, him ⁴Or, them ⁵Or, earth

^aLuke 17:23, 24. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them; for as the lightning, when it lighteth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. (102.)

MARCH 24.

MARCH 13.

21.

and is seen even unto the west; so shall be the coming of the Son of man. 25 Wheresoever the carcase is, there will the eagles be gathered together.

26 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 27 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. 28 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh. 33 Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. 34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son. 37 But the

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

25 And then shall the signs in the sun, and in the moon, and in the stars, and in the nations, be such as have not been, from the creation of the world, so many and so thick; and the powers that are in the heavens shall be shaken. 26 And then shall the Son of man appear in the clouds with great power and glory. 27 And when he shall appear, all things together shall look up, and the angels of heaven shall be ready to receive him, according to his will.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh. 29 Even so, when ye see all these things coming to pass, know ye that he is nigh, even at the doors. 30 Verily I say unto you, This generation shall not pass away, until all these things be fulfilled. 31 Heaven and earth shall pass away, but my words shall not pass away. 32 But of that day and hour knoweth no one, not even the angels of heaven, neither the

34 And I say unto you, That this parable belongeth to this, and all the generations which follow, even unto the world's end. 35 And know ye this also, even ye, that if the master of the house had known what hour the thief would come, he would have seen it, and would have prevented his coming, and had not suffered his loss. 36 Likewise ye also, when ye shall see all these things coming to pass, know ye that he is nigh, even at the doors. 37 Verily I say unto you, This generation shall not pass away, till all these things be fulfilled. 38 Heaven and earth shall pass away, but my words shall not pass away. 39 But of that day and hour knoweth no one, not even the angels of heaven, neither the

MATT. 24.

Father only. ^a37 ^aAnd as were the days of Noah, so shall be the coming of the Son of man. ^b38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, ^c39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. ^d40 ^bThen shall two men be in the field; one is taken, and one is left: ^e41 two women shall be grinding at the mill: one is taken, and one is left. ^f42 Watch therefore: for ye know not on what day your Lord cometh. ^g43 ^cBut know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. ^h44 Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. ⁱ45 ^dWho then is the faithful and wise servant, whom his

MARK 13.

Son, but the Father. ^j33 Take ye heed, watch ^kand pray: for ye know not when the time is. ^l34 It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. ^m35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; ⁿ36 lest coming suddenly he find you sleeping. ^o37 And what I say unto you I say unto all, Watch.

LUKE 21.

be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly ^p35 as a snare: for so shall it come upon all them that dwell on the face of all the earth. ^q36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

^aGr. *presence*. ^bOr, *But this ye know and pray*. ^cGr. *bondservant*.

^dGr. *digged through*. ^eGr. *bondservant*. ^fSome ancient authorities omit

^gLuke 17:26, 27. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. (166.)

^hLuke 17:34, 35. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. (168.)

ⁱLuke 12:34, 40. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh. (165.)

^jLuke 12:42-48. And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayed his coming; and shall begin to beat the menservants and the maid-servants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, in lapping his portion with the unprofitable. (154.)

24

ford had, as ever his household, to go to him, and he had no servants, unless told, when he came thither, and he said that he will have of all that he had, & upon his return he left hard money, and such a grant of extra money as he could afford, so that long of that servants could not be wanted, and he would be known not, § 1 and so the old man, who was a hig er than he, shall be the weeping and grieving king.

25 Then shall the kingdom of heaven be like unto a
bridegroom taking his bride. And the two
wise virgins took oil-lamps with them, and the foolish
shut their lamps. Now the five wise virgins
shut their lamps. But at midnight there was a
shout, Behold the bridegroom! Come ye forth to
me. Then all those virgins arose, and
clothed themselves, and the foolish said unto the
wise, Give us of your oil, for our lamps
are quenched. But they said, Not so; lest
there should be lack for yourselves. 10 And while they were away, it
came that three maidens came in with him to the marriage. 11 Afterward came also the other virgins, saying, Lord, Lord, open
unto us. Verily I say unto you, I know you not. 13 Woe unto them
that are lost.

MATT. 25.

and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 ^aFor unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 ^bAnd cast ye out the unprofitable ^cservant into the outer darkness: there shall be the weeping and gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the ^dgoats: 33 and he shall set the sheep on his right hand, but the ^egoats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a

[MARK 11.]

LUKE 21.

^c Gr. *λογαριάτης*. ^d Gr. *κέρα*.

^a Matt. 13:12. For whosoever hath to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. (§57.)

^b Mark 4:25. For he that hath to him shall be given: and he that hath not, from him shall be taken away even that which he hath. (§57.)

^c Luke 3:16. For who-ever hath, to him shall be given; and who-ever hath not, from him shall be taken away even that which he thinketh he hath. (§57.)

^d Luke 10:20. I say unto you, that unto every one that hath shall be given: but from him that hath not, even that which he hath shall be taken away from him. (§117.)

^e Cf. Matt. 24:51, and references there.

Mat. 25.

Mat. 25. 11.

11

stranger, and ye took me in; ye gave me no garment, ye clothed me not; I was sick, and ye visited me not; I was in prison, and ye came unto me not. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in, or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. 41 Then shall all be say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. 42 for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and ye visited us not? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of these, it was done unto me. 46 And then shall go away into everlasting punishment; but the righteous into life eternal.

26. And when Jesus had supper with his twelve apostles,

MATT. 26.

these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.]

[MARK 11.]

[19 And every evening he went forth out of the city.]

LUKE 21.

37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives. 38 And all the people came early in the morning to him in the temple, to hear him.

§132 THE CONSPIRACY BETWEEN THE CHIEF PRIESTS AND JUDAS.

MATT. 26: 1-5, 14-16.

1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtlety, and kill him. 5 But they said, Not during the feast, lest haply there shall be a tumult among the people.

14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 15 and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. 16 And from that time he sought opportunity to deliver him *unto them*.

MARK 14: 1, 2, 10, 11.

1 Now after two days was the *feast* of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: 2 for they said, Not during the feast, lest haply there shall be a tumult of the people.

LUKE 22: 1-6.

1 Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and the scribes sought how they might put him to death; for they feared the people.

10 And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. 11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them*.

3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them ⁱⁿ in the absence of the multitude.

¹Gr. *whenever evening came*. ²Some ancient authorities read *twelvē*. ³Or, *the one of the twelve*. ⁴Or, *without tumult*.

WEDNESDAY —

THURSDAY — 133-134.

§133. THE LAST SUPPER.

MATTHEW 26:17-36.

17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where will thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at the house with my disciples. 19 And the disciples did, as Jesus appointed them; and they made ready the passover.

MARK 14:12-26.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples said unto him, Where will thou that we go and make ready that thou mayest eat the passover? 13 And he sent two of his disciples, and said unto them, Go into the city, and there shall meet you a man bearing a pitcher of water; follow him: 14 and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room, whereunto no man has entered, and there make ready for us. 16 And when they had entered, they saw that the upper room was prepared, and that tables were set, and cups, and all things for the passover.

Now when it was evening, he came with the twelve; and with them Peter, and John,

Peter and John went

with him into the upper room; and he sat down with the twelve. 17 And he said unto them, With this cup shall ye all drink after me;

for this is my blood of the new

covenant, which is shed for

LUCAS 22:7-

7 And he took bread, and leavened it, and whenon which they eat, it must be eaten unleavened. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 8 And they said unto him, Will you then that we make ready? 9 And he said unto them, When I have held what you are bidden, into the city, I will shew unto you a large upper room, whereunto no man has entered; and there make ready for me. 10 And he said unto them, As you have seen me do, do also you; for the Son of man is delivered into your hands. The Master said unto them, When you have gone into the city, you shall find a man bearing a pitcher of water; follow him into the city, and he will shew you a large upper room, whereunto no man has entered; and there make ready for me. 11 And he said unto them, When you have made ready, say to the master of the house, The Master says, You shall find me in the upper room. 12 And when they had done, they came into the upper room, and he sat down with the twelve. 13 And he said unto them, With this cup shall ye all drink after me; for this is my blood of the new covenant, which is shed for you: 14 And when he had said this, he took bread, and when he had given thanks, he broke it, and gave it to them, saying, Take, eat: this is my body.

15 And he took a cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it;

for this is my blood of the new covenant, which is shed for you:

MATT. 26.

MARK 14.

LUKE 22.

JOHN 13.

with you before I suffer: ^a 16 for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: 18 for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

[Paragraph continued on page 184.]

24 And there arose also a contention among them, which of them is accounted to be ^b greatest. 25 And he said unto them, ^a The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. 26 But ye shall not be so: ^b but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that ^c sitteth at meat, or he that serveth? is not he that

^a Matt. 20: 25-27. Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant. (§114.)

^b Mark 10:42-44. Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and who-ever would be first among you, shall be servant of all. (§114.)

^b Matt. 23:11. But he that is greatest among you shall be your servant. (§127.)

^b Mark 9:35. If any man would be first, he shall be last of all, and minister of all. (§81.)

MATTHEW 26.

MARK 14.

1.

22

13

¶ Then saith Jesus unto them,
I will shew you of whom
ye are to be betrayed. And
they said, Master, who? He
told them, The betrayer is
he that eateth at my
table with me this day. I
will appoint unto thee a
mignon, even as I
Father appointed unto
me. ¶ 3. that ye shall eat
and drink at my
table in my kingdom,
and ye shall sit on
thrones judging the
twelve tribes of Israel.

¶ Paragraph continued in next section

¶ Now followeth the
parable of the wise and
foolish virgins. ¶ The
wise virgins took oil
in their vessels with
them; but the foolish
had no oil. ¶ And when
the bridegroom cometh
and knocketh at the
door, then shall the
virgins call him, saying,
Lord, Lord, open to us.
¶ Then cometh he and
openeth to them, and
then shall they all come
in his company. ¶ Then
shall the bridegroom
say unto them, Come
ye also into the
feast; for I have
prepared for you
what I have not
prepared for you. ¶ Then
shall the foolish say
unto him, We have
not prepared for
ourselves. ¶ Then shall
he say unto them,
Behold what I have
done for you, and
what ye have done
for yourselves. ¶ Then
shall he say unto
them, This is the
kingdom of God;
but because ye have
not prepared for
yourselves, I will
not have you in
my kingdom.

MATT. 26.

MARK 14.

LUKE 22.

JOHN 13.

girded. 6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not ¹ save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and ² sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, 'Master, and, Lord: and ye say well; for so I am. 14 If I then, the Lord and the ³ Master, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you.

¹ Some ancient authorities omit *savē*, and *his feet*.

² Gr. *reclined*.

³ Or, *Teacher*.

May, 26.

MARCH 14,

22

13

MATT. 26.

me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ¹for that man if he had not been born. 25 And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

MARK 14.

twelve, he that dippeth with me in the dish. 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it ¹for that man if he had not been born.

LUKE 22.

it was that should do this thing.

JOHN 13.

bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. 25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. 27 And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the ³bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went out straightway: and it was night.

26 And as they were eating, Jesus took ²bread, and blessed, and brake it: and gave to the disciples, and said, Take, eat; this is my body.

22 And as they were eating, he took ²bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body ³which is given for you: this do

19 And he took ²bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body ³which is given for you: this do

¹Gr. *for him if that man*, ²Or, *a loaf*

³Some ancient authorities omit *which is given for you...which is poured*

out for you. ⁴Or, *box*

Mark 26.

27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it: 28 for this is my blood of the covenant, which is shed for many unto remission of sins: 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out unto the mount of Olives.

Mark 14.

he took a cup, and when he had given thanks, he gave to them, and they all drank of it: 24 And he said unto them, This is my blood of the covenant, which is shed for many, unto remission of sins: 25 Verify I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

Mark 22.

In remembrance of me: 2 And the cup of his master after him, and they all saying, This is thy new covenant in my blood, etc. but at what time is poured out upon you. (Remainder of paragraph on page 18, 2)

the same.

§134. CHRIST'S FAREWELL DISCOURSES

Mark 26:31-32.

Mark 14:27-31.

Mark 22:34-38.

1 Cor. 11:24-16

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MATT. 26.

MARK 14.

LUKE 22.

JOHN 13.

31 Then saith Jesus unto them, All ye shall be ¹ offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. **32** But after I am raised up, I will go before you into Galilee. **33** But Peter answered and said unto him, If all shall be ¹ offended in thee, I will never be ¹ offended. **34** Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. **35** Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

27 And Jesus saith unto them, All ye shall be ¹ offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. **28** Howbeit, after I am raised up, I will go before you into Galilee. **29** But Peter said unto him, Although all shall be ¹ offended, yet will not I. **30** And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice. **31** But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

31 Simon, Simon, behold, Satan ² asked to have you, that he might sift you as wheat: **32** but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, establish thy brethren. **33** And he said unto him, Lord, with thee I am ready to go both to prison and to death. **34** And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. **36** And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. **37** For I say unto you, that this which is written must be fulfilled in me, And he was

that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards. **37** Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. **38** Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

¹ Gr. *awed to stumble*. ² Or, *obtained*; *i.e.*, asking.

¹ Or, *and he that hath no sword, let him sell his cloke, and*

22

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JOHN 14.

me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? ¹⁰ Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself; but the Father abiding in me doeth his works. ¹¹ Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. ¹² Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. ¹³ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. ¹⁴ If ye shall ask ¹ me anything in my name, that will I do. ¹⁵ If ye love me, ye will keep my commandments. ¹⁶ And I will ² pray the Father, and he shall give you another ³ Comforter, that he may be with you for ever, ^{17 even} the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. ¹⁸ I will not leave you ⁴ desolate: I come unto you. ¹⁹ Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ⁵ ye shall live also. ²⁰ In that day ye shall know that I am in my Father, and ye in me, and I in you. ²¹ He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. ²² Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? ²³ Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. ²⁴ He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

²⁵ These things have I spoken unto you, while yet abiding with you. ²⁶ But the ³ Comforter, ^{even} the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. ²⁷ Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. ²⁸ Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. ²⁹ And now I have told you before it come to pass, that, when it is come to pass, ye may believe. ³⁰ I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; ³¹ but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

15:1 I am the true vine, and my Father is the husbandman. **2** Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. **3** Already ye are clean because of the word which I have spoken unto you. **4** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: so neither can ye, except ye abide in me. **5** I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. **6** If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. **7** If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. **8** Herein ⁶ is my Father glorified, ⁷ that ye bear much fruit: and ⁸ so shall ye be my disciples. **9** Even as the Father hath loved me, I also have loved you: abide ye in my love. **10** If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. **11** These things have I spoken unto you, that my joy may be in you, and ⁹ that your joy may be fulfilled. **12** This is my commandment, that ye ¹⁰ love one another, even as I have loved you. **13** Greater love hath no man than this, that a man lay down his life for his friends. **14** Ye are my friends, if ye do the things which I command you. **15** No longer do I call you

¹ Many ancient authorities omit me. ² Or, make request. ³ Or, Advocate. ⁴ Or, therefore. ⁵ Gr. Parakletos. ⁶ Or, orphans. ⁷ Or, and ye shall live. ⁸ Or, says. ⁹ Many ancient authorities read that ye bear much fruit, and be my disciples.

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servants; for the servant knoweth not what he doeth: but I have chosen you, and appointed you, that ye should go and bring forth fruit worthy of me, that whensoever ye shall ask of the Father in my name, he may give it unto you. These things I command you, that ye may love one another. **R**emember now therefore the former days, when, after he had declared unto you the good news of the grace of God, **R**emember that in those days there came to you from Babylon a great company of saints, who were persecuted for their profession; but they persecuted me, they will also persecute you; ye will have tribulations: **R**emember all these things, and be comforted. **R**emember also that I sent you: **R**emember that I told you, that ye should stand before the world, and before the angels of God; **R**emember that ye have no excuse for their afflictions, for ye have not walked in my ways; **R**emember that I have not given you a spirit of fear, but of power, of love, and of a sound mind; **R**emember that ye shall receive power, when the Holy Ghost shall be given unto you; **R**emember that ye shall be filled with that Spirit which is not of the world, but of God; **R**emember that ye shall be witnesses; because ye also shall receive the same Spirit which I have received.

JOHN 16.

A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? We know not what he saith. 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

25 These things have I spoken unto you in ² proverbs: the hour cometh, when I shall no more speak unto you in ² proverbs, but shall tell you plainly of the Father. 26 In that day ye shall ask in my name: and I say not unto you, that I will ³ pray the Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. 29 His disciples say, Lo, now speakest thou plainly, and speakest no ⁴ proverb. 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

§135. THE INTERCESSORY PRAYER.

JOHN, CHAP. 17.

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh; that whatsoever thou hast given him, to them he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me: and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. 9 I ⁵ pray for them: I ⁶ pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. 12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. 13 But now I come to thee: and these things I speak in the world, that they

¹ Or, ask me a question. ² Or, parables. ³ Gr. make request of. ⁴ Or, parable. ⁵ Gr. make request.

JES. 17.

may have my joy fulfilled in themselves. 14 I have given them thy word; and the world hateth them, because they are not of the world, even as I am not of the world. 15 Yet they have not been cast out of the world, even as I am not of the world, yet I am not in the world, even as they are not of the world. 16 They went out from me, because they are not of me; for if they were of me, they would abide with me: but they have left me, that they may be made void of truth. 17 And for their sakes I sanctify myself, that they also may be sanctified in truth. 18 Neither for these only do I pray, but for all that shall believe on me through their word; 19 that they may all be one even as thou, I am in them, and thou in me, that they may be perfected into one; even as thou lovedst me, 20 that thy love also may be perfected in them; 21 that they may all be one even as thou, I am in them, and thou in me, that they may be perfected into one; even as thou didst send me, and lovest them, even as thou lovedst me. 22 And the Father said, Because thou hast glorified me, I will that, where I am, they also may be with me, that we may be one in glory, when thou hast given me: for thou lovest me before the foundation of the world. 23 Righteous I am, the world knew me not; but I know the world, and the world knew not me. 24 I send unto them the Spirit of my Father; and will make it known unto them, that the Spirit which wherewith thou lovedst me, may be in them, and I in them.

FRIDAY, §130-141.

§136. THE AGONY IN GETHSEMANE.

[Matt. 26:30.]
[Matt. 26:36-49.]

50 And when they had sung a hymn, they went out into the mount of Olives;

Matt. 26:36.
Matt. 26:39-42.

51 At that time they had sung a hymn, they went out into the mount of Olives;

52 And they came unto a place called Gethsemane, and sat down unto his disciples. 53 Say ye here, what I go to do? and they say, 54 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and troubled. 55 Then saith he unto them, My soul is exceeding sorrowful, even unto death:

56 And he cometh unto his disciples, and saith unto them, Sleep ye on, and take your rest: 57 But I will stand by you, and watch. 58 And he went a little farther, and fell upon his knees, and prayed, saying, O my Father, if thou be willing, remove this cup from me: nevertheless not as I will, but as thou wilt. 59 And he came and found them sleeping, and saith unto Peter, What, could ye not watch with me one hour?

Luke 22:39-46.

SATURDAY, §18.

60 And he came again unto them, saying,睡吧，你们睡觉吧，看我立时就来。 61 And he went a little farther, and fell upon his knees, and prayed, saying,父啊，倘若可行，求你叫这杯离开我；但不要照我的意思，只要你的意思。 62 有三个门徒跟在后边，有一个名叫雅各的，对耶稣说，主啊，你叫什么？ 63 耶稣说，你和彼得同我到那山上去，你在那里要听见我所说的，你要遵守，不要告诉人。

64 于是耶稣和彼得同雅各，约瑟，和西庇太的儿子雅各，往山上去了。 65 在那里，耶稣对他们说，父啊，倘若可行，求你叫这杯离开我；但不要照我的意思，只要你的意思。 66 他们就睡着了，耶稣起来，对彼得说，起来，和我一同到山上去，我要在那里祷告。 67 彼得却说，主啊，你去吧，我在这里守着你。 68 耶稣说，坐在这里等着我，免得你醒过来的时候，犯了罪。 69 耶稣和彼得同雅各，约瑟，和西庇太的儿子雅各，往山上去了。 70 在那里，耶稣对他们说，父啊，倘若可行，求你叫这杯离开我；但不要照我的意思，只要你的意思。

71 于是耶稣和彼得同雅各，约瑟，和西庇太的儿子雅各，往山上去了。 72 在那里，耶稣对他们说，父啊，倘若可行，求你叫这杯离开我；但不要照我的意思，只要你的意思。 73 于是彼得同雅各，约瑟，和西庇太的儿子雅各，往山上去了。 74 在那里，耶稣对他们说，父啊，倘若可行，求你叫这杯离开我；但不要照我的意思，只要你的意思。

¹ Genesis 28:12, 13. See also Exodus 28:12, 13.

² Matthew 26:39. See also Mark 14:35.

³ Matthew 26:40. See also Mark 14:36.

MATT. 26.

death: abide ye here, and watch with me. 39 And he went forward a little, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 ¹Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 Again, a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

MARK 14.

here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, "Abba, Father, all things are possible unto thee: remove this cup from me: howbeit not what I will, but what thou wilst. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour? 38 ¹Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 39 And again he went away, and prayed, saying the same words. 40 And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough: the hour is come: behold, the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

LUKE 22.

unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Whysleep ye? rise and pray, that ye enter not into temptation.

¹Or, Watch ye, and pray that ye enter not

^aSee note ^b, page 191.

§137. THE BETRAYAL AND CRUCIFIXION.

Mat. 26:47-50.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. 49 And straightway he came to Jesus, and said, Hail, Rabbi; and he kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then they came and laid hands on Jesus, and smote him. 51 And lo, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 O thou that hast forsaken me, how then should the scriptures be fulfilled, that thus it must be?

Mat. 14:43-52.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders, 44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he: take him. 45 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him, and lead him away safely. 46 And when he was come, straightway he came to him, and saith, Rab'bi; and he kissed him. 47 And they laid hands on him, and took him. 48 But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. 49 But Jesus answered and said, Suffer ye them to affright you. And he touched his ear, and healed him. 50 And Jesus said unto the chief priests, and captains of the temple, and elders, Ye have come against me, as against a rooster, with swords and staves daily with you in the temple teaching, and ye took me not: but this day, as ye are at the judgment-seat of the chief priests, and scribes, I am come unto you, and ye have smitten me. 51 And they all left him, and fled.

Mat. 22:47-50.

47 Why he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders, 48 But Jesus said unto him, Judas, why hast thou betrayed me unto them? 49 They answered and said, Master, we know not what we do: for this is the first time that we have heard of him. 50 Jesus said unto them, Yet verily I say unto you, That this day ye shall see the kingdom of God. 51 And he said unto them, Behold, the kingdom of God cometh not with glory and power, but with humility, and with meekness, and with mercy. 52 And he said unto them, The kingdom of God cometh not with observation and expectation, but it entereth into the world, and men perceive it not. 53 And he said unto them, Behold, a rich man had two sons: 54 And he said unto his sons, Sons, go ye into the vineyard this day: 55 And the first said unto his master, I will not: 56 But after a little while he repented, and went. 57 And the second said unto his master, I will go: 58 And he said unto him, Well, go thou also. 59 So the lord of the vineyard sent forth his servants to bring in his fruit. 60 And when the husbandmen saw the servants, they reviled them, and beat one, and killed another, and stoned another. 61 And when the master of the vineyard sent other servants, the husbandmen reviled them also, and beat them. 62 And when he sent other servants, the husbandmen reviled them, and beat them. 63 And when he sent his son unto them, he said, This is my beloved Son, in whom I am well pleased: 64 And when the husbandmen saw the son, they said among themselves, This is the heir; come let us kill him, and let us seize upon his inheritance. 65 And they took him, and cast him out of the vineyard, and killed him. 66 When therefore the lord of the vineyard cometh, what will he do unto those husbandmen? 67 They said unto him, He will surely come, and will curse them, and will smite them, and will give the vineyard unto others. 68 He saith unto them, Verily I say unto you, That the kingdom of God cometh upon you. 69 And when he saw that the Pharisees also, who were observing him, that they might find out something against him, he said unto them, Why do ye observe the commandments of the Pharisees? 70 For they make wide widows' funerals, and make long their斋戒 (fasting) days: 71 And they purify themselves every Sabbath day, and go not into the markets, nor touch a dead body, nor touch anything unclean, neither do they break bread until the even, and if any触犯 (offend) them, they must wash, 72 And when they come from their fastings, they purify themselves, and sit down to eat, and call the publicans and sinners to eat with them: 73 And they say unto him, Why do they do these things? 74 He saith unto them, Every nation which entereth into the kingdom of God, must be born again. 75 And so it was, that he went through Galilee, and taught in their synagogues, and proclaimed the gospel of the kingdom, and healed every disease and every infirmity among the people.

Mat. 18:1-14.

1 And he said unto his disciples, Take ye the little children, and let them come unto me: 2 And when they were come unto him, he laid his hands on them, and blessed them. 3 And he said unto his disciples, Verily I say unto you, That he which receiveth one such a child in my name receiveth me: 4 And when he was come into a certain town, there met him ten lepers, who stood afar off, 5 And they lifted up their voices, and said unto him, Jesus, Master, have mercy on us. 6 And he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went, they were made clean. 7 And one of them, when he saw that he was made clean, turned back, and with a loud voice glorified God, 8 And he said unto him, Thou leper, arise, get thee hence: 9 And he said unto him, Sir, I will: 10 And he said unto him, Thy faith hath made thee whole; go thy way. 11 And when he was come into Jerusalem, into the middle of the city, the chief priests and the scribes and the elders came together, 12 And they said unto him, By what right doest thou these things? and who gave thee this power? 13 And he said unto them, The Son of man is Lord of the Sabbath. 14 And when he was come into a certain house, there was a man there which had a spirit of infirmity of long time, and it cast him down, so that he could not stand upright, 15 And when Jesus saw him, he pitied him, and said unto him, Be thou made whole. 16 And立起 (stood him up) he, and rebuked the evil spirit, that it went out of him: and when he was come out, the man was healed. 17 And when the chief priests and the scribes saw the miracles that he did, and the lepers whom he healed, 18 Then they were filled with wrath, and discussed together, saying, This fellow doth cast out devils by the power of Beelzebul, the prince of the devils. 19 And they sought to lay hands on him, but he escaped from them, and went out into the regions of Galilee.

MATT. 26.

55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

MARK 14.

51 And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; 52 but he left the linen cloth, and fled naked.

JOHN 18.

9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. 10 Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. 11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

[12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him,]

§138. THE TRIAL BEFORE THE JEWISH AUTHORITIES.

MATT. 26:57—27:10.

[57 And they that had taken Jesus led him away—]

MARK 14:53—72 [15:1a.]

[53 And they led Jesus away—]

LUKE 22:54—71.

[54 And they seized him, and led him away—]

JOHN 18:12—27.

[12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him. 13 and led him to Annas first: for he was father in law to Caiaphas, which was high priest that year. 14 Now Caiaphas was he

¹ Gr., *subservient*. ² Or, *hostile*. ³ Or, *military tribune*. Gr., *Thyron*.

MAY. 26.

M.M.: 14.

L-11. 22.

18

(f) $\sqrt{2} \approx 1.414$

Cf. vss. 6-7, page 1.

CH₃SSe = 2.1 mol/l.

MATT. 26.

MARK 14.

LUKE 22.

JOHN 18.

together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus ¹with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Annas therefore sent him bound unto Caiaphas the high priest.

57 And they that had taken Jesus led him away to *the house* of Caiaphas the high priest, where the elders and the scribes were gathered together. 58 But Peter followed him afar off, unto the court of the highpriest, and entered in, and sat with the officers, to see the end. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said, This man said, I am able to

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of *the fire*. 55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. 56 For many bare false witness against him, and their witness agreed not together. 57 And there stood up certain,

54 And they seized him, and led him *away*, and brought him into the high priest's house. But Peter followed afar off. [55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light of *the fire*.—]

Paragraph continued on page
188.]

¹Or, with a rod.

MATT. 26.

destroy the temple of God, and to build it in three days." 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Then hast said; nevertheless, I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. 65 Then the high priest rent his garments, saying, He hath spoken blasphemously; and further need we give we or witness? behold, now ye have heard his blasphemy: 66 what think ye? They answered, and said, He is worthy of death.

¶ Then said they unto the chief priest and elders, and unto the scribes, What is this? that some say that thou art the Christ? 67 And he said, I am; and ye also shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven; yet I say unto you, that ye hear not that which is true, the truth, but that which is false.

MARK 14.

and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. 59 And not even so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and smote him, saying, Answer the Son of the Blessed? 62 And Jesus said, I am; and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. 63 And the high priest rent his clothes, saying, What further need have we of witness of thy blasphemy? 64 And he said, Ye hear not the truth, but that which is false; and that which is evil.

LUKE 22.

63 And the chief priest stood up, and said, Art thou not the Christ? 64 And he said, I am; and ye also shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven; yet I say unto you, that ye hear not that which is true, the truth, but that which is false.

18.

MATT. 26.

MARK 14.

LUKE 22.

JOHN 18.

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilean. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. 72 And again he denied with an oath, I know not the man. 73 And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. 75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, *even* Jesus. 68 But he denied, saying, ¹ I neither know, nor understand what thou sayest: and he went out into the ² porch; ³ and the cock crew. 69 And the maid saw him, and began again to say to them that stood by, This is *one* of them. 70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them: for thou art a Galilean. 71 But he began to curse, and to swear, I know not this man of whom ye speak. 72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ⁴ And when he thought thereon, he wept.

And many other things spake they against him, reviling him.

55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. 56 And a certain maid seeing him as he sat in the light of the fire, and looking steadfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. 59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilean. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. 62 And he went out, and wept bitterly.

Cf. vss. 15-18, page 195.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not. 26 One of the ⁵ servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter therefore denied again: and straightway the cock crew.

¹Or, *I neither know, nor understand: thou, what sayest thou?* ²Gr. *forecourt.* ³Many ancient authorities omit *and the cock crew.* ⁴Or, *And he began to weep.* ⁵Gr. *bondservants.*

Matt. 27.

¶ Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death. ¶ And they bound him, and led him away, and delivered him up to Pilate the governor.

[Mark 15.]

¶ And straightway in the morning the chief priests with the elders and scribes, and the whole council held a consultation,

[Luke 22.]

¶ And when it was day, it was agreed by them all to bring him before the chief priests and scribes; and so it was. And they led him away into their chief priests' judgment. ¶ But the Christ told them, But he said unto them, If I tell you, ye will not believe; ¶ and if I ask you, ye will not answer. ¶ But now I ascendeth, shall the Son of man be seated at the right hand of the power of God? ¶ And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. ¶ And they said, What other need have we of witness? for we ourselves have heard him from his own mouth.

¶ Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, and saying, I have sinned in that I delivered the innocent blood. But they said, What is that to us? It is thy own fault. ¶ And he cast down the pieces of silver into the主任, and departed, and he went away and hanged him.

MATT. 27.

self. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the ¹treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken ²by Jeremiah the prophet, saying, And ³they took the thirty pieces of silver, the price of him that was priced, ⁴ whom *certain* of the children of Israel did price; ⁵ and ⁶ they gave them for the potter's field, as the Lord appointed me.

MATT. 27: [2], 11-31.

[2 and they bound him, and led him away, and delivered him up to Pilate the governor.]

§139. THE TRIAL BEFORE PILATE.

MARK 15: 1-20.

1 And straightway in the morning the chief priests with the elders and scribes, and the whole council held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

LUKE 23: 1-25.

1 And the whole company of them rose up, and brought him before Pilate. 2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is ⁷Christ a king.

JOHN 18: 28—19: 16a.

28 They lead Jesus therefore from Caiphas into the ⁸palace; and it was early; and they themselves entered not into the ⁹palace, that they might not be defiled, but might eat the passover. 29 Pilate therefore went out unto them, and saith, What accusation bring ye

[Paragraph continued on page 201.]

[Paragraph continued on page 201.]

¹Gr. *orphanay*, that is, *sacred treasury*. Compare Mark vii. 11. ²Or, *through*. ³Or, *I took*. ⁴Or, *whom they priced on the part of the son of Israel*. ⁵Some ancient authorities read *Lazarus*. ⁶Or, *an anointed king*. ⁷Gr. *Praetorium*.

May 27

MARK 15.

Lith. 23.

1

11 Now Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many witnesseth of thee? 14 And he gave him no answer unto the accusation of the chief priests. 15 So the governor marvelled greatly.

2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. **3** And the chief priests accused him of many things. **4** And Pilate again asked him, saying, Answerest thou nothing? for I have found no罪 in thee. **5** But Jesus said no more, that he might not stir up the people.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest.

and the other two were
not far off. The
old man was a
good-looking man,
but he had a
very bad temper.
He was a
drunken, quarrelsome
man, and he
was always
getting into
trouble. He
had a wife
and two children,
but he did
not care
about them.
He was a
bad man,
but he
was a
good
man.

MATT. 27.**MARK 15.****LUKE 23.****JOHN 18.**

then? Jesus answered,
² Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.

[Paragraph continued on page 204.]

4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man. 5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even unto this place. 6 But when Pilate heard it, he asked whether the man were a Galilaean. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the

¹ Gr. *sign*. ² Or, *Thou sayest it, because I am a king*.

MAT. 27.

MARK 15.

1
23

13

chief priests and the scribes still continued to demand the delivery of Jesus unto Herod; and Herod, with his officers, setting at nought the chief priests and the scribes, sent him bound in chains to Pilate, the Roman procurator, and Pilate, who examined the materials which were brought before him, and found nothing to condemn him, said, "I find no fault in this man, as one that perverteth the people, and believeth I, having examined him before you, found no fault in this man." Telling those things, wherof ye accuse him, saith he, "no, nor yet Herod; for he sent him back unto us, and beheld nothing worthy of death; but I sentence him by law, that I will therefore chastise him, and release him."

15 Now at the feast he said to his officers to release him, because it was the custom of the chief priests and the scribes to bring before him a Galilean, whom they had taken, and asked him, "What is thy name?" And he said, "Jesus of Nazareth." There was no other title for him, for he had not yet received a baptismal name. When Pilate heard this, he said, "Behold the man whom ye brought to me; he received no rebuke from me." Then said Pilate unto the chief priests, "Ye have a man, whom ye say is a blasphemer, and a murderer; if ye can prove him guilty of these things, then let him die according to your law; but if not, then let him go, for I find no fault in him."

16 Then came the chief priests and the scribes, and said unto Pilate,

"If he were not a blasphemer,

"We would not have delivered him unto thee."

17 Then said Pilate unto them,

"What is blasphemy?"

18 Then answered the chief priests,

"He saith, I am Christ, the Son of God."

19 Then said Pilate unto them,

"Therefore ye say he is a blasphemer."

20 Then said the chief priests,

"He deserves death, for he has blasphemed."

21 Then said Pilate unto them,

"What if I release him unto you?"

22 Then said the chief priests,

"If ye release him, ye are no friends of Caesar."

23 Then said Pilate unto them,

"What if I wash him with water?"

24 Then said the chief priests,

"If ye wash him with water,

"Then ye must wash me also, for I have sinned."

25 Then said Pilate unto them,

"What if I let him go?"

26 Then said the chief priests,

"If ye let him go, ye are no friends of Caesar."

27 Then said Pilate unto them,

"What if I scourge him, and then release him?"

28 Then said the chief priests,

"If ye scourge him, then ye are no friends of Caesar."

29 Then said Pilate unto them,

"What if I crucify him?"

30 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

31 Then said Pilate unto them,

"What if I let him go?"

32 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

33 Then said Pilate unto them,

"What if I let him go?"

34 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

35 Then said Pilate unto them,

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41 Then said Pilate unto them,

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42 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

43 Then said Pilate unto them,

"What if I let him go?"

44 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

45 Then said Pilate unto them,

"What if I let him go?"

46 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

47 Then said Pilate unto them,

"What if I let him go?"

48 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

49 Then said Pilate unto them,

"What if I let him go?"

50 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

51 Then said Pilate unto them,

"What if I let him go?"

52 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

53 Then said Pilate unto them,

"What if I let him go?"

54 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

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"Crucify him, then ye are no friends of Caesar."

57 Then said Pilate unto them,

"What if I let him go?"

58 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

59 Then said Pilate unto them,

"What if I let him go?"

60 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

61 Then said Pilate unto them,

"What if I let him go?"

62 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

63 Then said Pilate unto them,

"What if I let him go?"

64 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

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66 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

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"Crucify him, then ye are no friends of Caesar."

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72 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

73 Then said Pilate unto them,

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74 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

75 Then said Pilate unto them,

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76 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

77 Then said Pilate unto them,

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78 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

79 Then said Pilate unto them,

"What if I let him go?"

80 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

81 Then said Pilate unto them,

"What if I let him go?"

82 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

83 Then said Pilate unto them,

"What if I let him go?"

84 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

85 Then said Pilate unto them,

"What if I let him go?"

86 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

87 Then said Pilate unto them,

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88 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

89 Then said Pilate unto them,

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90 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

91 Then said Pilate unto them,

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92 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

93 Then said Pilate unto them,

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94 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

95 Then said Pilate unto them,

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96 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

97 Then said Pilate unto them,

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98 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

99 Then said Pilate unto them,

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100 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

101 Then said Pilate unto them,

"What if I let him go?"

102 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

103 Then said Pilate unto them,

"What if I let him go?"

104 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

105 Then said Pilate unto them,

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106 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

107 Then said Pilate unto them,

"What if I let him go?"

108 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

109 Then said Pilate unto them,

"What if I let him go?"

110 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

111 Then said Pilate unto them,

"What if I let him go?"

112 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

113 Then said Pilate unto them,

"What if I let him go?"

114 Then said the chief priests,

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"Crucify him, then ye are no friends of Caesar."

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136 Then said the chief priests,

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138 Then said the chief priests,

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139 Then said Pilate unto them,

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140 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

141 Then said Pilate unto them,

"What if I let him go?"

142 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

143 Then said Pilate unto them,

"What if I let him go?"

144 Then said the chief priests,

"Crucify him, then ye are no friends of Caesar."

145 Then said Pilate unto them,

"What if I let him go?"

146 Then said the chief priests,

MATT. 27.

Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. 21 But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. 22 Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. 23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. 24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous

MARK 15.

murder. 8 And the multitude went up and began to ask him *to do* as he was wont to do unto them. 9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he perceived that for envy the chief priests had delivered him up. 11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. 12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. 15 And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

LUKE 23.

18 But they cried out all together, saying, Away with this man, and release unto us Barabbas: 19 one who for a certain insurrection made in the city, and for murder, was cast into prison. 20 And Pilate spake unto them again, desiring to release Jesus; 21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. 23 But they were instant with loud voices, asking that he might be crucified. And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done. 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

JOHN 18.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

MAT. 27.

man; see ye to me.
25 And all the people answered and said, His blood be on us, and on our children.
26 Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.

MARK 15.

27 Then the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band. 28 And they stripped him, and put on him a scarlet robe. 29 And they plaited a crown of thorns and put it upon his head, and a reed in his right hand: and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! 30 And they spat upon him, and bowing their knees worshipped him.

(Paragraph continued on page 21.)

LUKE 19.

16 And the soldiers led him away within the court, which is the Praetorium; and they call together the whole band. 17 And they clothe him with purple, and plaiting a crown of thorns, they put it on him: 18 and they began to salute him, Hail, King of the Jews! 19 And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.

19:1 Then said one of them unto the rest, Look you that we have found this day a king, and his garments purple? Another said, And his crown of thorns? Let us therefore put it on, and make him arrayed like the people's garments. 3 and they came unto him, and laid his hands on him, and said, Hail, King of the Jews! and they struck him with their hands.

4 And when Pilate heard these words, he was afraid, and went into the judgment hall, and said unto the chief priests and the people, I find no fault in this man. 5 They said unto him, We have a law, and by our law he ought to die, because he said, I am Christ, the Son of God. 6 Pilate said unto them, Tell me whether he is worthy of death or not. 7 They said, He deserves death, because he perverted the nation, and forbade to give to Caesar the tribute due to him. 8 Pilate said unto them, What is truth? 9 And when he had said this, he went out again into the judgment hall, and said unto Jesus, Will you speak no word for yourself? know you not that I have power to crucify you, and to let you go?

MATT. 27.

MARK 15.

JOHN 19.

cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. 7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into the ¹ palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have ² power to release thee, and have ² power to crucify thee? 11 Jesus answered him, Thou wouldest have no ² power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. 12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cesar's friend: every one that maketh himself a king ³ speaketh against Cesar. 13 When Pilate therefore heard these words, he brought Jesus out, and

¹ Gr. *Prætorium*. ² Or, authority. ³ Or, speaketh Cesar.

Matt. 27.

Mark 15.

19.

31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

25 And when they had mocked him, they took off from him the robe, and put on him his garments. And they lead him out to crucify him.

Matt. 27:32-50.

32 And as they came out, they found a man of Cyrene, Simon by name: for they compelled him to go before them, that he might bear his cross.

^{Simon} was numbered among

§140. THE CRUCIFIXION.

Mark 15:21-40.

Luke 23:2-4.

John 19:1-7.

21 And they compelled one passing by, Simon of Cyrene, coming from the country of Galilee, the father of Alexander and Rufus, to go before them, and bear his cross: and he went forth.

22 And when they were come unto a place called Golgotha, that is to say, the place of the skull,

23 They gave him to drink wine mingled with gall: and when he had drunk it, they said unto him, "If thou art the Son of God, come down from the cross." But he answered, "It is as thou sayest."

MATT. 27

MARK 15.

LUKE 23.

JOHN 19.

him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they came unto the place which is called ¹The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 ²And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

Paragraph continued on page 210.

Of also ver. 3d, page 210.

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink, 35 And when they had crucified him, they parted his garments among them, casting lots: 36 and they sat and watched him there. 37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then are there crucified with

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they offered him wine mingled with myrrh: but he received it not. 24 And they crucify him, and part his garments among them, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with

16 They took Jesus therefore: 17 and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: 18 where they crucified him, and with him two others, on either side one, and Jesus in the midst. 19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 This title therefore read many of the Jews: for the place where

¹ According to the Latin, *Calvary*, which has this no meaning. ² Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.* Or, *¶ The place of the city where Jesus was crucified was nigh at hand.*

Mv. 27. **Mv. 15.** **I. 23.**

him two robbers, one him they saw two
on the right hand, and robbers, one on his
one on the left. right hand, and one on
his left.

[Paraphrased and continued below.]

Cf. ver. 35, page 258.

Cf. ver. 24, page 258.

Cf. ver. 17, page 258.

30. And when he was come near unto the place where he was to be hanged, he said unto them that passed by, "If ye have no mind to do me wrong, let us go up into the wood, and I will shew you what I mean." They said unto him, "We have no mind to do thee wrong; but if thou sayest any thing amiss, then we shall bring thee before the procurator, and then shall we have a trial of thee." Then he said unto them, "I will shew you what I mean."

¹ See note on p. 258, and also note on p. 259.

MATT. 27.

self: if thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; ¹himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desirereth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.

MARK 15.

and come down from the cross. 31 In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; ¹himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.

And they that were crucified with him reproached him.

LUKE 23.

soldiers also mocked him, coming to him, offering him vinegar, 37 and saying, If thou art the King of the Jews, save thyself. 38 And there was also a superscription over him, **THIS IS THE KING OF THE JEWS.**

JOHN 19.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest ²in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife

¹Or, can he not save himself?

²Some ancient authorities read into thy kingdom.

MAT. 27.

MAT. 15.

I. & 23.

19.

CHAP. 15. VER. 212.

VER. 4, 14, 15, 22, 23.

VER. 14, 15.

VER. 1.

45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried out, Aloud before so long, Eli, Eli, lama sedachim? that is, My God, my God, why hast thou forsaken me? 47 And some of them that stood there, when they heard it, said, This man calleth Elia. 48 And straightway one of them ran, and took a spear, and thrust it into his side, and immediately blood and water came out; and gave him to drink. 49 And the rest said, Let us see whether Elia cometh to take him down. 50 And Jesus cried again with a loud voice, and gave up the ghost.

51 And behold, the veil of the temple was rent in twain from the top to the bottom;

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, Eli, Eli, lama salachim? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elia. 36 And one ran, and taking a spear, thrust it into his side, and gave him to drink, saying, Let us see whether he cometh to take him down. 37 And Jesus uttered a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom;

Paragraph continued on p. 222

44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour. 45 And the sun's light failing; and the vail of the temple was rent in the middle. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said this, he gave up the ghost.

Paragraph continued on p. 222

19. And when Jesus had said this, he went out, and sat down on a mountain, and called unto him his twelve apostles, and said unto them, If any man will follow me, let him not think that I will make him to sit at my right hand, and at my left hand; 20 for it is not mine to give, but it is given me of my Father; and to him shall all power be given in heaven and on earth. 21 And he said unto them, Because I have told you these things, ye are sorrowful; 22 but when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 23 And he will bring you into remembrance of all things that I have said unto you.

24 After these words he knew that the hour was come that the son of man should be glorified, and that the kingdom of God should be manifested unto Israel; and he said unto his disciples, Ye know that after two days is the passover, and the son of man will be delivered unto the chief priests and unto the scribes, and ye shall see me no more three days hence. 25 And they said unto him, We will keep you company, saith Jesus, I say unto you, ye shall not see me henceforth, until after three days; 26 because I must be delivered into the hands of men, and ye shall see me no more.

MATT. 27.

and the earth did quake; and the rocks were rent; ⁵² and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; ⁵³ and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. ⁵⁴ Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was ¹the Son of God. ⁵⁵ And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: ⁵⁶ among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

MARK 15.

³⁹ And when the centurion, which stood by over against him, saw that he ²so gave up the ghost, he said, Truly this man was ¹the Son of God. ⁴⁰ And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the ³less and of Joses, and Salome; ⁴¹ who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

LUKE 23.

⁴⁷ And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. ⁴⁸ And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. ⁴⁹ And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

JOHN 19.

³¹ The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and *that* they might be taken away. ³² The soldiers therefore came,

¹ Or, *a son of God*. ² Many ancient authorities read *so cried out, and gave up the ghost.* ³ Gr. *little*

§141. THE BURIAL.

Mark 27:57-61
57 And when even was come, there came a rich man from Arimathea, named Joseph, who also himself was Jesus' disciple: 58 this man went to Pilate, and asked for the body of Jesus, 59 Then Pilate commanded that it should be given him. 60 And Joseph took it, and wrapped it in a clean white cloth, and laid it in a new

MARK 15: 42-47
42 And when evening
was now come, because it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathea, a rich man of the city, who also himself was a disciple of Jesus.

Luke 23:35-49

50 And behold, a man named Joseph, who was a counsellor, a good man and a righteous; 51 he had not consented to their counsel and decree; *now* of Arimathea, a city of the Jews, who was also a disciple of Jesus, 52 who, being come out, bought a sepulchre; 53 so when he had bought it, he let them know where it was, that they might lay him there.

MATT. 27.

linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

MARK 15.

of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he ^{had} been any while dead. 45 And when he learned it of the centurion, he granted the corpse to Joseph. 46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. 47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

LUKE 23.

took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of the Preparation, and the sabbath ² drew on. 55 And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and prepared spices and ointments.

JOHN 19.

at the first came to him by night, bringing a ³ mixture of myrrh and aloes, about a hundred pound weight. 40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. 42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

SATURDAY.

§142. THE WATCH AT THE SEPULCHRE.

MATT. 27: 62–66.

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. 65 Pilate said unto them, ⁴ Ye have a guard: go your way, ⁵ make it *as* sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

¹ Many ancient authorities read *were already dead.* ² Gr. *begin to dawn.* ³ Some ancient authorities read *roll.* ⁴ Or, *Take a guard.* ⁵ Gr. *make it sure, as ye know.*

PART IX.

THE FORTY DAYS.

FROM THE RESURRECTION TO THE ASCENSION.

§143. THE RESURRECTION MORNING.

MAT. 28:1-10.

1 Now it is the sabbath day, as it began to dawn toward the first hour of the week; and came Mary Magdalene, and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His countenance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. 4 And the angels answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. 5 He is not here: for he is risen, as he said. Come, see the place where the Lord layeth him. 6 They went quickly and came to the sepulchre; and, lo, he was not there, neither was the stone rolled away. 7 Then they went into Galilee,

MAT. 28:11-15.

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought spices, that they might come and anoint him. 2 And very early on the first day of the week, they came to the tomb, bringing the spices which they had prepared. 3 And they found the stone rolled away to meet them;

MAT. 28:16-20.

1 Now when the first day of the week was past, Mary Magdalene, and the other Mary, came to the sepulchre early, while it was yet dark, and saw the stone rolled away from the tomb.

JHN. 20:1-18.

1 Now when the first day of the week was past, Mary Magdalene, and the other Mary, came to the sepulchre early, while it was yet dark, and saw the stone rolled away from the tomb.

Paragraph continues below.

3 And they entered the sepulchre the same day of the resurrection of Jesus. 4 And they saw two angels, who stood by, who were put there to guard the sepulchre: and they said, Ye seek Jesus, which was crucified? 5 Ye are right; but he is not here, neither is he risen. 6 He is ascended into heaven; and ye shall see him again: for so spake Jesus to you before he was crucified, when he said, Ye shall see the Son of man ascend into heaven. 7 Then said the women, Who will bring us to the sepulchre?

8 And one of them said, Go and tell his disciples that he is risen from the dead, and go ye into Galilee, and there shall ye see him again. 9 And they went out, and fled from the sepulchre, for they were afraid; and yet they told nothing of what they had seen to any man, because they were afraid.

MATT. 28.

there shall ye see him :
lo, I have told you.
8 And they departed
quickly from the tomb
with fear and great joy,
and ran to bring his
disciples word.

[Paragraph continued on page
217.]

MARK 16.

Peter, He goeth before
you into Galilee : there
shall ye see him, as he
said unto you. 8 And
they went out, and fled
from the tomb ; for
trembling and aston-
ishment had come
upon them : and they
said nothing to any
one ; for they were
afraid.

LUKE 24.

6 ¹He is not here, but
is risen : remember
how he spake unto you
when he was yet in
Galilee, 7 saying that
the Son of man must
be delivered up into
the hands of sinful
men, and be crucified,
and the third day rise
again. 8 And they
remembered his words,
9 and returned ² from
the tomb, and told all
these things to the
eleven, and to all the
rest. 10 Now they
were Mary Magdalene,
and Joanna, and Mary
the mother of James :
and the other women
with them told these
things unto the apostles. 11 And these
words appeared in
their sight as idle talk ;
and they disbelieved
them. 12 ³But Peter
arose, and ran unto
the tomb : and stooping
and looking in, he
seeth the linen cloths
by themselves ; and he
departed to his
home, wondering at
that which was come
to pass.

JOHN 20.

² She runneth
therefore, and cometh
to Simon Peter, and to
the other disciple, whom
Jesus loved, and saith
unto them, They have
taken away the Lord
out of the tomb, and
we know not where they
have laid him. 3 Peter
therefore went forth, and
the other disciple, and
they went toward the
tomb. 4 And they
ran both together : and
the other disciple outran
Peter, and came first
to the tomb ; 5 and stooping
and looking in, he seeth
the linen cloths lying ;
yet entered he not in.
6 Simon Peter therefore
also cometh, following
him, and entered into
the tomb ; and he beholdeth
the linen cloths lying,
7 and the napkin, that
was upon his head,

¹ Some ancient authorities omit *He is not here, but is risen.* ² Some ancient authorities omit *from the tomb.* ³ Some
ancient authorities omit ver. 12. ⁴ Or, *departed, wondering with them.*

• 28.

MARCH 16.

21

o And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee; and there shall they see me.

Now when he was
travelling on the first day
of the week, he intended
first to make his next
congregation at She
wick, and the following day
he intended making a day
trip westward. In
the evening he stopped
at a house where he had
been told he would be
invited.

JOHN 20

hast borne him hence, tell me where thou hast laid him, and I will take him away. **16** Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni: which is to say, ¹ Master. **17** Jesus saith to her, ² Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. **18** Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

§144. THE REPORT OF THE WATCH.

MATTHEW 28:11-15.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. **12** And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, **13** saying, Say ye, His disciples came by night, and stole him away while we slept. **14** And if this come to the governor's ears, we will persuade him, and rid you of care. **15** So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

§145. THE WALK TO EMMAUS.

MARK 16:12, 13.

12 And straightway these things he was manifest in another form unto two of them, as they walked, on their way into the country. **13** And they went away and told it unto the rest; neither believed they them.

LUKE 24:13-35.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. **14** And they communed with each other of all

¹ Or, Teacher. ²Or, Take not hold on me. — Or, come to a bearing before me.

LUKE 24.

foolish men, and slow of heart to believe¹ in all that the prophets have spoken! 26 Behoved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him: and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? 33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

¹Or, *after*. ²Or, *loaf*.

146 THE MELAKA HAN

THOMAS HEN

MARK 18 11

ing. And after two days
was he found still, and
even then still, though
at meat, and the
breath still there was
strong, and his heart
beat strong, though
he lived not then, who
had seen him after he was
risen.

24

34

It is the author's opinion that the best way to approach the problem of the present is to consider it from the point of view of the individual.

Mother of the Iroquois, the great
one who gave birth to the world.

^aMatt. 10:1; ^bJohn 14:12; ^cJohn 14:13; ^dJohn 14:14.

JOHN 20.

tore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

§147. THE APPEARANCE TO THOMAS WITH THE OTHER DISCIPLES.

JOHN 20:26-29.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. 28 Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

§148. THE APPEARANCE TO SEVEN DISCIPLES BY THE SEA OF GALILEE.

JOHN 21: 1-24.

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. 2 There were together Simon Peter, and Thomas called ² Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat: and that night they took nothing. 4 But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. 9 So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now taken. 11 Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. 12 Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, 'lovest thou me more than these?' He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, son

¹⁰ Or, *that they break off*. That is, *leave*. Or, *a day before*, ¹¹ *Or, a day*—¹² *Or, a day*—¹³ *Or, a day*—¹⁴ *Or, aboard* ¹⁵ *Or, Yea*. See in 14, 12, margin. ¹⁶ *Loe* in these places represents two different Greek words.

at Jesus' west do me. He went unto him, and said, Lord, if thou lovest me, send my sheep to me. Jesus saith unto him, Because I have loved thee, I will send thee. Peter saith unto him, Lord, wherefore dost thou not give me leave to go with thee? Jesus saith unto him, Feed my sheep. To this answer Jesus said, Wilt thou feed my sheep? Peter saith unto him, Master, I am grieved, because I have offended thee. Jesus saith unto him, Feed my sheep. 19 And he said unto him, Lord, therefore because I offend thee? Jesus saith unto him, Feed my sheep. 20 And Peter, taking up his garment, followed him, and walketh whether the world durst. 21 When Peter came to Jesus, he said, Master, we know that thou art good, and acceptest no man's person; we know that thou sayest what is right. 22 Now we see here, thy servant Peter, which also leaned back on his breast at the first, saith, Who is he that betrayeth thee? 23 Peter therefore seeing him said to Jesus, I know not whom I speak. 24 Jesus saith unto him, It is I will that he stay till I have sent him. 25 Then said Peter to him, Lord, why shouldest thou let him go? 26 Jesus saith unto him, Shalt thou not come with me? 27 Then said Peter, Lord, wherefore shouldest thou let him go? 28 Jesus saith unto him, What I do, thou shouldest do. 29 Then said Peter, Lord, we know that thy witness is true.

149. THE APPEARANCE TO THE TWELVE ON A MOUNTAIN. ST. MATTHEW.

MATTHEW 28: 19-20.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him. But some doubted. 18 And Jesus came to them and said, All power is given unto me in heaven and on earth. 19 Go ye therefore, and make discipulz of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 20 Teach them to observe all things whatsoever I have commanded you. 21 And lo, I am with you alwaies, even unto the end of the world.

22 And when he had said this, he was taken up into heaven, and he sat down at the right hand of God.

MATTHEW 16: 15.

15 And when Jesus came into Capernaum, there came a centurion whose servant was sick of the palsy. 16 And when he heard of Jesus, he sent unto him elders of the Jews, beseeching him that he would come and heal his servant. 17 And when Jesus heard it, he said, Go, I will come to thee. 18 So the men returned and told the centurion, saying, He cometh indeed to thee. 19 And the centurion answered and said, Sir, I am not worthy that thou shouldest come under my roof. 20 Wherefore I did not dare to come unto thee: but say unto thy bond-servant, that thou wouldest have thy bond-servant healed, and I will give him all that I have.

21 And Jesus said unto him, Go: it is done even as thou believest. And the servant was healed from that hour.

22 And when Jesus had heard that John was cast into prison,

23 He said unto the disciples, Go ye and bring unto me the blind and maimed, and them which are possessed with devils, and the lame, and the halt, and such as have lost their speech.

24 And when they had done so,

§150. CHRIST'S FINAL APPEARANCE, AND HIS ASCENSION.**MARK 16:19, 20.**

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. **20** And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

LUKE 24:44-53.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance ¹ and remission of sins should be preached in his name unto all the ²nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them. **51** And it came to pass, while he blessed them, he parted from them, ³and was carried up into heaven. **52** And they ⁴worshipped him, and returned to Jerusalem with great joy: **53** and were continually in the temple, blessing God.

§151. THE CONCLUSION OF JOHN'S GOSPEL.**JOHN 20:30, 31.**

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: **31** but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

JOHN 21:25.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

¹ Some ancient authorities read *unto*. ² Or, *nation*. ³Going from *Bethany*, ye are witnesses. ⁴ Some ancient authorities omit *as I was carried up into heaven*. ⁴ Some ancient authorities count in *as I lifted him*, and.

SAYINGS OF CHRIST

ASSIGNED BY THE EVANGELISTS TO MORE THAN ONE OCCASION.

SUPPLEMENT TO THE ANALYTICAL OUTLINE

To the student of the gospels it is a matter of special interest to determine the historical situation of the sayings of Christ. This portion of his task, however, is complicated by the fact that many of these sayings are given by the different synoptic gospels in substantially the same form, but in entirely different historical situations. In a few instances the same saying occurs more than once in the same gospel. In the present state of knowledge respecting the way in which our four gospels were produced it is impossible to determine with certainty in what case on which of two or more occasions a given saying was uttered, or whether it occurred on one occasion. In the construction of the harmonic we have therefore in each instance placed all the discourse material in the connection given to it in the gospel containing it. Hence, it has been decided to paragraphate Christ's sayings from the historical situation given by the gospel, and to disregard what is given in the gospels as a discourse in order to bring similar discourses collected into the same section. In this as in every more than one historical situation, there are practically identical sayings, which no means maintain that all of them were said on the same occasion. We simply indicate that in the present state of New Testament criticism it is impossible to determine to which historical situation each of the parallel sayings belongs, or which of them were actually repeated, on more than one occasion.

The following table is designed to assist the student in the solution of this problem. It contains discourses of Christ. Under each entry of the table the figures will indicate the number of the passage which belong to the corresponding section of the harmonic. The numbers in the first column designate passages which are as given by the evangelists to occur on one occasion. The numbers in the second column parallel in the original language to the passages of the first column, and are to be taken. In the case of parallel sayings, the figure is the largest followed by the smallest. The figure in the third column corresponds to a passage. A reference will be found in the first column of the section in the table will be found to consist of the same number of figures as the number of sayings, while the passages cited in the table will be found to consist of the same number of sayings as the number of figures in the first column. Every passage thus printed appears to consist of two forms, one of which is the proper section in the body of the text.

When a saying occurs at two distinctly different points in the same section, either by being repeated in the same account, or by being placed in different connections in the parallel accounts, cross-reference is made in the harmony from each passage to the other. The footnote in such a case, however, consists of a reference only, and does not include the text of the passage referred to. See, for example, pages 58 and 79. These cases do not appear in the table unless the passage is also repeated in a different section.

It will be observed that there are at least forty discourses of Christ, shorter or longer, which contain parallel matter of the kind above described. The list is not exhaustive, but may be considered approximately complete within its intended scope. A typical and interesting instance of discourse parallelism is found in the parables of The sheep gone astray, in section 81, and of The lost sheep, in section 102. Section 64, The mission of the Twelve, illustrates the wide distribution in the other gospels of matter which forms one discourse in Matthew. And, to add one more instance, the often quoted text: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," occurs in slightly varied forms six times, and is assigned by the evangelists to four different historical situations.

This exhibit of the parallelism in the reports of Christ's sayings will be of service in the study of the teaching of Christ by showing those passages of his discourses which are assigned by the evangelists to more than one occasion, and some of which were doubtless often repeated during his ministry. It should be particularly observed that the list does not undertake to include all the sayings of Christ of which there is more than one report in the gospels, but only those which are assigned by the evangelists to more than one historical situation.

TABLE OF REPEATED SAYINGS.

§28. DISCUSSION WITH NICODEMUS.

Mark 3:19 John 3:1-21 Luke 14:34-35 John 3:18

§46. SERMON ON THE MOUNT.

Mark 5:13		Mark 9:50		Luke 14:34-35				
Mark 5:15		Mark 4:21		John 8:10-11				
Mark 5:18				John 14:33				
Mark 5:25, 26				Luke 10:17				
Mark 5:29, 30				Luke 12:48, 50				
Mark 5:32		Mark 9:43-47		Luke 10:18				
Mark 6:9-13		Mark 10:11		Luke 11:2-4				
Mark 6:14, 15		Mark 14:25		Luke 12:3-5				
Mark 6:19, 21				Luke 12:33-34				
Mark 6:22, 23				Luke 11:33-39				
Mark 6:24				Luke 10:13				
Mark 6:25-33				Luke 12:22-31				
Mark 7:2		Mark 4:24		John 6:38				
Mark 7:3				John 6:40				John 10:1
Mark 7:7, 11				Luke 11:11-13				
Mark 7:13, 14				Luke 13:24				
Mark 7:16-18, 20				John 6:43-45				
Mark 7:33, 35				Luke 13:27				
Mark 7:23								

§50. THE GENTILE WOMAN.

Mark 8:12								
13:42								
14:30								
22:43								
23:34								
25:30								

§52. JOHN THE BAPTIST'S LAST MESSAGE.

Matt. 11:12, 13 - - - - - Luke 16:16 - - - - -

§55. WARNINGS TO THE Scribes AND PHARISEES.

Matt. 12:31, 32	-	Mark 3:28, 29	-	Luke 12:10	-	-	-	-	-	-	-
Matt. 12:33-35 7:16-18, 20}	{	-	-	Luke 6:43-45	-	-	-	-	-	-	-
Matt. 5:15	-	Mark 4:21	-	{ Luke 11:33 } 8:16 }	-	-	-	-	-	-	-
Matt. 6:22, 23	-	-	-	Luke 11:34-36	-	-	-	-	-	-	-

§57. THE PARABLES BY THE SEA.

Matt. 5:15	-	Mark 4:21	-	{ Luke 8:16 } 11:33 }	-	-	-	-	-	-	-
Matt. 10:26	-	Mark 4:22	-	{ Luke 8:17 } 12:2 }	-	-	-	-	-	-	-
Matt. 7:2 ^b	-	Mark 4:24 ^b	-	Luke 6:38 ^b	-	-	-	-	-	-	-
Matt. 13:12 25:29 }	-	Mark 4:25	-	{ Luke 8:18 ^b } 19:26 }	-	-	-	-	-	-	-
Matt. 13:31, 32	-	Mark 4:30-32	-	Luke 13:18, 19	-	-	-	-	-	-	-
Matt. 13:33	-	-	-	Luke 13:20, 21	-	-	-	-	-	-	-
Matt. 13:42 13:50 8:12 22:13 ^b 24:51 25:30 }	{	-	-	Luke 13:28	-	-	-	-	-	-	-

§62. SECOND REJECTION AT NAZARETH.

Matt. 13:57 - - - - - Mark 6:4 - - - - - (referred to in John 4:44)

§64. THE MISSION OF THE TWELVE.

Matt. 9:37, 38	-	-	-	-	-	Luke 10:2	-	-	-	-	-
Matt. 10:7-16	-	Mark 6:8-11	-	{	Luke 9:3-5 } 10:3-12 }	-	-	-	-	-	-
Matt. 10:17, 18 24:9 ^a	{	Mark 13:9	-	-	Luke 21:12, 13	-	-	-	-	-	-
Matt. 10:19, 20	-	Mark 13:11	-	{	Luke 12:11, 12 } 21:14, 15 }	-	-	-	-	-	-

Mark 10 21	✓	✓	Mark 10:32	✓	✓	✓	✓	✓	✓	✓	✓
Mark 10 22	✓	✓	Mark 10:43	✓	✓	✓	✓	✓	✓	✓	✓
Mark 10 24	✓	✓	Mark 10:44	✓	✓	✓	✓	✓	✓	✓	✓
Mark 10 26	✓	✓	Mark 10:22	✓	✓	✓	✓	✓	✓	✓	✓
Mark 10 27 32	✓	✓	Mark 10:38	✓	✓	✓	✓	✓	✓	✓	✓
Mark 10 33	✓	✓	Mark 10:38	✓	✓	✓	✓	✓	✓	✓	✓
Mark 10 34 36	✓	✓	Mark 10:38	✓	✓	✓	Luke 14:34-38	✓	✓	✓	✓
Mark 10 37	✓	✓	Mark 10:38	✓	✓	✓	Luke 14:29	✓	✓	✓	✓
Mark 10 38	✓	✓	Mark 10:34	✓	✓	✓	Luke 14:27	✓	✓	✓	✓
Mark 10 39	✓	✓	Mark 10:35	✓	✓	✓	Luke 14:33	✓	✓	✓	✓
Mark 10 40	✓	✓	Mark 10:41	✓	✓	✓	Luke 14:19	✓	✓	✓	✓
Mark 10 42	✓	✓	Mark 10:41	✓	✓	✓	Luke 14:24	✓	✓	✓	✓

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1730 J. H. LARSEN AND S. J. M. SMITH IN *PLANT PHYSIOLOGY*

Table 1. The effect of the number of nodes on the performance of the proposed algorithm.

THE LITERATURE OF THE BIBLE

16 19

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Mark 8:34	Mark 8:35	Mark 8:36
Mark 8:34	Mark 8:35	Mark 8:36
Mark 8:34	Mark 8:35	Mark 8:36

§81. DISCOURSE ON HUMILITY AND FORGIVENESS.

Matt. 23: 15 20: 26, 27	{	Mark 9: 35 ^a 10: 43, 44	}	Luke 22: 26	-	-	-	-	-	-	-
Matt. 10: 42	-	Mark 9: 41	-	-	-	-	-	-	-	-	-
Matt. 18: 6	-	Mark 9: 42	-	Luke 17: 2	-	-	-	-	-	-	-
Matt. 18: 7	-	-	-	Luke 17: 1	-	-	-	-	-	-	-
Matt. 18: 8, 9 5: 29, 30	{	Mark 9: 43-47	-	-	-	-	-	-	-	-	-
Matt. 5: 13	-	Mark 9: 50	-	Luke 14: 34, 35	-	-	-	-	-	-	-
Matt. 18: 12-14	-	-	-	Luke 15: 4-7	-	-	-	-	-	-	-
Matt. 18: 15	-	-	-	Luke 17: 3	-	-	-	-	-	-	-
Matt. 18: 18 16: 19	{	-	-	-	-	-	-	-	-	John 20: 23	-
Matt. 18: 21, 22	-	-	-	Luke 17: 4	-	-	-	-	-	-	-

§87. THE MISSION OF THE SEVENTY.

Matt. 9: 37, 38	-	-	-	-	Luke 10: 2	-	-	-	-	-	-
Matt. 10: 7-16	-	Mark 6: 8-11	-	{	Luke 9: 3-5 10: 3-12	}	-	-	-	-	-
Matt. 10: 40	-	-	-	-	Luke 10: 16	-	-	-	John 13: 20	-	-
Matt. 11: 27 ^a 28: 18	{	-	-	-	Luke 10: 22 ^a	-	-	-	-	-	-
Matt. 11: 27 ^b	-	-	-	-	Luke 10: 22 ^b	-	-	-	John 6: 46	-	-

§93. DISCOURSE ON PRAYER.

Matt. 6: 6-13	-	-	-	-	Luke 11: 2-4	-	-	-	-	-	-
Matt. 7: 7-11	-	-	-	-	Luke 11: 9-13	-	-	-	-	-	-

§94. WOES AGAINST THE PHARISEES, UTTERED AT A PHARISEE'S TABLE.

Matt. 23: 25, 26	-	-	-	-	Luke 11: 39, 40	-	-	-	-	-	-
Matt. 23: 23	-	-	-	-	Luke 11: 42	-	-	-	-	-	-
Matt. 23: 6, 7	-	-	Mark 12: 38, 39	-	{	Luke 11: 43 20: 46	}	-	-	-	-
Matt. 23: 27	-	-	-	-	Luke 11: 44	-	-	-	-	-	-
Matt. 23: 4	-	-	-	-	Luke 11: 46	-	-	-	-	-	-

M ₁ M ₂	$\alpha_1 \beta_1$	$\alpha_2 \beta_2$	$\alpha_3 \beta_3$	$\alpha_4 \beta_4$	$\alpha_5 \beta_5$	$\alpha_6 \beta_6$	$\alpha_7 \beta_7$	$\alpha_8 \beta_8$
M ₁ M ₂ = 33 30	-	-	-	-	-	-	11 11	47 48
M ₁ M ₂ = 33 30	-	-	-	-	-	-	11 11	49-51
M ₁ M ₂ = 18 18	-	-	-	-	-	-	11 11	52

	S ₀₅	W ₀₅	N ₀₅	A ₀₅	M ₀₅	S ₀₅	W ₀₅	N ₀₅	A ₀₅	M ₀₅
M ₁ M ₂ = 33 29	-	M ₁ M ₂ = 41 22	-	-	-	11 11	12 2 3	-	-	-
-	M ₁ M ₂ = 32	-	-	-	-	11 11	12 3 8	-	-	-
M ₁ M ₂ = 33 30	-	M ₁ M ₂ = 33 30	-	-	-	11 11	12 9	-	-	-
M ₁ M ₂ = 33 30	-	M ₁ M ₂ = 33 29	-	-	-	11 11	12 10	-	-	-
M ₁ M ₂ = 33 30	-	M ₁ M ₂ = 33 11	-	-	-	11 11	12 11 12	-	-	-
M ₁ M ₂ = 33 30	-	M ₁ M ₂ = 33 29	-	-	-	11 11	12 22 31	-	-	-
M ₁ M ₂ = 33 30	-	-	-	-	-	11 11	12 32 34	-	-	-
M ₁ M ₂ = 33 30	-	-	-	-	-	11 11	12 39 40	-	-	-
M ₁ M ₂ = 33 30	-	-	-	-	-	11 11	12 42 46	-	-	-
M ₁ M ₂ = 33 30	-	-	-	-	-	11 11	12 51 55	-	-	-
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M ₁ M ₂ = 33 30	-	-	-	11 24	-
-	-	-	-	11 27	-

= M₁ M₂ = 33 30= S₀₅

§99. REPLY TO THE WARNING AGAINST HEROD.

Matt. 23: 37-39 - - - - - Luke 13: 34, 35 - - - - -

§100. DISCOURSE AT A CHIEF PHARISEE'S TABLE.

Matt. 23: 12 - - - - - { Luke 14: 11)
18: 14()

Matt. 22: 1-10 - - - - - Luke 14: 15-24 - - - - -

§101. DISCOURSE ON COUNTING THE COST.

Matt. 10: 37 - - - - - Luke 14: 26 - - - - -

Matt. 10: 38) Mark 8: 34 - - { Luke 14: 27)
10: 24) - - - - - (9: 23)

Matt. 5: 13 - - - - - Mark 9: 50 - - - - - Luke 14: 34, 35 - - - - -

§102. THREE PARABLES OF GRACE.

Matt. 18: 12-14 - - - - - Luke 15: 4-7 - - - - -

§103. TWO PARABLES OF WARNING.

Matt. 6: 24 - - - - - Luke 16: 13 - - - - -

Matt. 11: 12, 13 - - - - - Luke 16: 16 - - - - -

Matt. 5: 18 - - - - - Luke 16: 17 - - - - -

Matt. 5: 32) Mark 10: 11 - - - - - Luke 16: 18 - - - - -
19: 9) Cf. also §110 in the Analytical Outline.

§104. CONCERNING FORGIVENESS AND FAITH.

Matt. 18: 7 - - - - - Luke 17: 1 - - - - -

Matt. 18: 6 - - - - - Mark 9: 42 - - - - - Luke 17: 2 - - - - -

Matt. 18: 15 - - - - - Luke 17: 3 - - - - -

Matt. 18: 21, 22 - - - - - Luke 17: 4 - - - - -

§105. THE COMING OF THE KINGDOM.

Matt. 24: 26, 27 - - - - - Luke 17: 23, 24 - - - - -

Matt. 24: 37-39 - - - - - Luke 17: 26, 27 - - - - -

Mars - 16 Nov. 1962 - Mars - 8 Dec.

Matematika 11. Klasse - 1. Semester - 1. Kapitel - 1. Lektion - 17 34 35

² D. H. E. Dubois, J. Am. Chem. Soc., 1913, 35, 1253.

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§127. DISCOURSE AGAINST THE Scribes AND PHARISEES.

Matt. 23:4	-	-	-	-	-	-	Luke 11:46b	-	-	-	-	-
Matt. 23:6, 7	-	-	Mark 12:38, 39	-	-	(Luke 20:46)	-	-	-	-	-	-
Matt. 23:11 20:26, 27}	-	{	Mark 9:35b 10:43, 44})	-	(Luke 22:43)	-	-	-	-	-	-
Matt. 23:12	-	-	-	-	-	(Luke 14:11)	-	-	-	-	-	-
Matt. 23:13	-	-	-	-	-	(Luke 18:45)	-	-	-	-	-	-
Matt. 23:18	-	-	-	-	-	Luke 11:52	-	-	-	-	-	-
Matt. 23:23	-	-	-	-	-	Luke 11:42	-	-	-	-	-	-
Matt. 23:25, 26	-	-	-	-	-	Luke 13:39, 40	-	-	-	-	-	-
Matt. 23:27	-	-	-	-	-	Luke 11:44	-	-	-	-	-	-
Matt. 23:29, 31	-	-	-	-	-	Luke 13:47, 48	-	-	-	-	-	-
Matt. 23:34-36	-	-	-	-	-	Luke 11:49-51	-	-	-	-	-	-
Matt. 23:37-39	-	-	-	-	-	Luke 13:34, 35	-	-	-	-	-	-

§129. GENTILES SEEKING JEWS.

Matt. 10:39 16:25}	-	Mark 8:35	-	-	(Luke 17:33)	-	-	-	John 12:25	-	-
	-	-	-	-	{ 9:24 }	-	-	-	-	-	-
Matt. 26:38	-	Mark 14:34	-	-	-	-	-	-	John 12:27a	-	-
Matt. 26:39b	-	Mark 14:36	-	-	Luke 22:42	-	-	-	John 12:27b, 28a	-	-

§131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD.

Matt. 24:9 10:17, 18}	-	Mark 13:9	-	-	Luke 21:22, 13	-	-	-	-	-	-	
Matt. 10:16-20	-	Mark 13:11	-	-	(Luke 21:14, 15)	-	-	-	-	-	-	
Matt. 10:21	-	Mark 13:12	-	-	{ 13:14, 12 }	-	-	-	-	-	-	
Matt. 24:3 10:22}	-	Mark 13:13	-	-	Luke 21:16	-	-	-	John 10:2	-	-	
Matt. 24:13 10:22}	-	Mark 13:13	-	-	Luke 23:17	-	-	-	John 15:21	-	-	
Matt. 24:26, 27	-	-	-	-	-	Luke 17:25, 24	-	-	-	-	-	-
Matt. 24:28	-	-	-	-	-	Luke 17:17	-	-	-	-	-	-
Matt. 24:37-39	-	-	-	-	-	Luke 17:26, 27	-	-	-	-	-	-
Matt. 24:40, 41	-	-	-	-	-	Luke 17:33, 35	-	-	-	-	-	-
Matt. 24:43-44	-	-	-	-	-	Luke 12:39, 40	-	-	-	-	-	-

Matt. 24:45-51 **Luke 12:42-49** **Mark 13:32-37**

Matt. 24:51 **Luke 13:28** **Mark 13:30**

25:30 **22:12**
13:42
13:50
22:13

Matt. 25:29 **Mark 14:25** **Luke 8:18¹⁾**

13:12

THE LAW OF THE KINGDOM

Matt. 22:25-27 **Matt. 10:42-44** **Luke 22:25-26**

Matt. 23:11 **Matt. 10:43²⁾** **Luke 22:26**

Matt. 10:24 **Matt. 10:44** **Luke 16:10-12**

Matt. 10:40 **Matt. 10:45** **Luke 16:10-12**

SUPERIOR LAW OVER THE LAW OF THE KINGDOM

Matt. 10:22³⁾ **Matt. 10:45** **Luke 21:17**

24:10-11

Matt. 10:24 **Matt. 10:46** **Luke 21:19**

THE KINGDOM IN THE MIND

Mark 26:38 **Mark 14:34** **Luke 22:37**

Mark 26:39 **Mark 14:35** **Luke 22:42**

THE KINGDOM IN THE HEART AND IN THE MIND

Matt. 10:34 **Matt. 10:34** **Luke 20:20-23**

18:18⁴⁾

THE KINGDOM IN THE MIND AND IN THE HEART

Mark 10:34 **Mark 16:16** **Luke 20:20-23**

28:18⁵⁾



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